The Churchman.

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POETRY.

REMEMBER THY CREATOR.

[SELECTED.]

Thy God forget not—when serene
  Thy life is passing by,
When joy is swelling thy young heart,
  And glowing hopes are high;
Forget not Him who giveth thee
  Thy all of bliss on earth,
Forget not Him from whom thy joys,
  Thy pure delights have birth.

Thy God forget not—thou who art
  Immersed in worldly care,
Place not thy dearest hopes on earth,
  Immortal man, beware!
Ah, what has earth thy noble soul,
  Thy spirit to endear?
Thy God forget not, or in vain
  Is all thy labor here.

Thy God forget not—thou who till'st
  With joy the fertile soil,
Forget not Him who doth reward
  Thee richly for thy toil;
Forget Him not whose tender love
  Unfolds the floweret gay,
Bids the sweet warbler charm thine ear,
  And makes the rill to play.

Sailor, on the boisterous deep,
  Far, far from native strand,
When thou behold'st his power and might,
  The wonders of his hand,
Thy God forget not—and when wild
  The heaving billows rave,
Forget not Him who rules the sea,
  And stills the stormy wave.

Captive, in the stranger land,
  From dearest joys afar,
Whose heart with longing hope doth turn
  To where thy loved ones are.
Forget not Him, whose power divine
  Can bid thy sorrow cease,
Who to the wounded, trustful heart
  Will ever whisper peace.

Thy God forget not—mortal man,
  Whate'er thy lot may be,
Forget not Him 'mid weal or wo
  Doth ever care for thee.
Thy God forget not, and his power,
  His love will bless thee ever,
Will soothe thee on the bed of death,
  And will forsake thee never.

From the English Churchman.

IRREGULARITIES IN THE CELEBRATION OF DIVINE SERVICE.

The following correspondence appears in the Irish Ecclesiastical Journal for this month; but the letters refer to a parish in England:—

I.

MR. M. TO THE CURATE OF N.

November 5, 1846.

Dear Sir,—Permit me to fulfil a task which I can neither do without pain, nor leave undone without a sense of dereliction of duty. It is, as one of your parishioners, a communicant, and a head of a family, to call your attention to the departures from the due and prescribed order of Divine Service according to the rites and ceremonies of the Church of England, which were committed in *N.* Church on Sunday last.

1. A prayer of your own composition before the sermon.
2. A prayer of your own composition after the sermon.
3. The elements for the Communion placed upon the table before the collection of alms.
4. The omission of the word "oblations" from the prayer for God's acceptance of the gifts which had been placed upon the table.
5. The administration of the Sacrament to a whole railful at once, with the words of administration pronounced once for the whole, instead of being addressed to each individual.

In other Dioceses (*a*) disturbance has been created by injudicious attempts, hastily and without explanation, to set aside irregularities, and to return to the order prescribed by authority, and *subscribed* by every officiating minister. Can it be your wish to disturb the peace of this Diocese by attempting to set aside order, and introduce irregularities?

If such should, unhappily, be your purpose, I shall consider myself in duty bound to resist such attempts to the utmost; and I will carry the cause before every tribunal which the Church recognises, up to the Queen in Council, sooner than by silent acquiescence become in consenting party to a course so injurious to the Church.

As, therefore, my future steps in the matter will be entirely regulated by the tenor of your answer, I must request that that answer, whatever it may be, may be on paper, as I must, with all respect, decline to receive any tendered by word of mouth. M.

II.

THE CURATE OF N. TO MR. M.

November 7.

Dear Sir,—In answer to your note, which I received yesterday morning, allow me to premise that I have considered myself perfectly justified with reference to the alleged irregularities to which you object. I refrain from stating the grounds on which I have felt them justified, because I am unwilling to be drawn into any controversy with you on the subject.

With respect to my motives for "committing" these alleged irregularities, you ask, "Can it be your wish to disturb the peace of this Diocese?" &c. To this I answer: if you think so, you have never been more entirely mistaken in your life. A little inquiry in this neighborhood, at no great distance from which I have ministered for the last eight years and a half (*b*) would, I am sure, allay all your fears on this head. And allow me to add that my ministrations at *N.* are in no respect changed from what they hitherto have been.

With respect to your first and second objections, it has been my custom frequently to use prayers entirely taken from the Liturgy before and after sermons; and as you appear to feel so strongly on this point, I am disposed to accede to your wishes, and purpose to confine myself to such prayers, so long as I see no sufficient reason to change my purpose. So also with respect to your fifth point. I have generally administered the Holy Communion to each individual separately, when the communicants have been few; to a whole railful when numerous. The number of communicants at *N.* I found to be such that, at first, I felt somewhat doubtful as to which would be the more desirable mode; I was led by circumstances to adopt the latter. As, however, you wish that the elements should be administered to each individual separately, it will be a pleasure to me (as far as I am personally concerned) to meet your wishes on this point likewise; and, therefore, without making any engagement or promise to you, I feel happy to be able to say that it is my present intention to do so.

But with respect to your third and fourth objections, these I am inclined to think involve matters of greater moment (*c*). I must therefore take time to consider before I can include the word "oblations" in the hypothetical [?] part of the prayer to which you allude, when no offerings are made to the minister; or consent to any alteration in the usual mode of placing the elements on the table. You must, therefore, have the kindness to excuse me giving you any definite answer on these two points at present.

But now, dear Sir, I cannot help expressing, before I conclude, my unfeigned astonishment and sorrow that you should have thought it right or necessary to assume, in this your first communication to me on this subject, so harsh and menacing a tone. I assure you that a tone of Christian kindness woul have far more influence with me than a threat of "every tribunal which the Church recognizes, up to the Queen in Council." I think you will see, on reflection, that this is not the spirit which becomes the disciples of our meek and lowly Redeemer in their communications one with another. O.

III.

MR. M. TO THE CURATE OF N.

November 7.

Dear Sir,—I am glad to be assured by your letter that your purpose is not such as your conduct (by which only I was at liberty to judge) gave too mnch reason to apprehend. I beg to assure you that, in making the plain statement of the course which it seemed to me my duty pointed out, I had no intention whatever of using such statement as a "threat," but in frank and plain dealing (as becomes the intercourse of Christian men), that you might distinctly understand that I regarded it as a matter of *law* and *rule*, not of feeling or discretion; that I regarded it in a most serious point of view, and that you might weigh well the consequences of persisting in your course, and consider beforehand what defence you would be able to allege even before an earthly tribunal (*d*) for a wilful departure from appointed and *subscribed* order in the most solemn act of Christian worship.

In one part of your letter you speak as though I had asked for some alteration in the "usual mode of placing the elements on the table." I asked for none, but simply that the *prescribed order* (which, during the four and twenty years I have served at my Master's altar, I never knew departed from until I attended your ministration in *N.* Church) might be observed—namely, that they should be placed on the table, or, at least (*e*) set forth for consecration *after* the alms had been offered, and not before (*f*). But, as throughout your letter you seem to me very much to misunderstand your position, offering to *concede*, as a matter of *compliance* with my *personal* or *individual wishes*, what I, as s communicant of your parish believe myself, as at present informed, warranted to *demand of you, as the bounden duty of your office*; and, as I cannot consent that the matter should be placed on this footing, and as you seem to think that a discretion rests with you to omit or use the word "oblations," when, besides the alms, bread and wine have been placed by God's minister upon God's board; and, as I hold *prevention* to be kinder and better than a *remedy*, I shall, with the hope of obviating the necessity of instituting formal proceedings against you, should you again omit the words, communicate our correspondence to the Rural Dean (*g*) and request him to transmit it to the Bishop.

I pray God have you in His guidance and holy keeping, and remain, dear Sir, your faithful fellow-servant, M.

IV.

MR. M. TO THE RURAL DEAN.

November 8.

My Dear Sir,—I enclose a copy of a correspondence which will speak for itself. I request you to forward it to the Bishop of P., not only because he has it in his power, if he shall think fit, to render all further painfulness in this affair unnecessary, but also because, if, in his Lordship's judgment, I have deserved reproof for the *manner* of my correspondence with Mr. O., I desire that he may have opportunity for administering the same, for my guidance and instruction for the future. If he should be of opinion, further, that I err in the *matter*, I hope I may venture to request his Lordship to snbmit tne correspondence to the Archbishop of Canterbury, by whose pastoral concerning innovations I have sought to guide my conduct in this matter. M.

V.

THE RURAL DEAN TO MR. M.

November 10.

My Dear Sir,—I beg to enclose to you the reply of the Bishop to the reference which has been made to him respecting your correspondence with Mr. O.

Q., Rural Dean.

VI.

THE BISHOP OF P. TO THE RURAL DEAN.

November 14.

My Dear Sir,—I have received your letter of yesterday's date, acquainting me, in reply to my inquiry, on the authority of one of the Churchwardens of *N.*, that Mr. O. has made no change whatever (*h*) in the manner or time of placing the sacramental elements on the communion table.

I have no directions to give in reference to Mr. M.'s letter, as I see no grounds for any interference on my part. P.

VII.

MR. M. TO THE CURATE OF N.

November 17.

Dear Sir,—I have received from the Rural Dean the Bishop of *P's* letter to him, in reference to the points which I have brought under your notice, and to our correspondence thereupon. It is as follows:—

"I have received," &c.—[as above.]

Though I think it probable that you may yourself have received a communication to the same effect, I have written to you, that I might take occasion to assure you, if such assurance is necessary, that as my course in this matter was begun, so it will be continued, irrespective of all personal feeling or consideration as regards yourself or any man living.

As a member of the Church, as a servant of the Lord, I am pained to the heart to witness the most holy ordinance of His religion ministered in a way which, from my education, reading, instruction, and examination, I am led to believe to be as certainly at variance with His institution, as it seems directly regardless of the explicit instructions of the Church.

Under such a sense, I should be wanting in my duty to both these, and to all, were I not to seek to vindicate the authority of the Church and the institution of our Lord. At the same time, I am bound to seek this object by the quietest and most unobjectionable course, and this I propose doing; and, indeed, so careful have I been not to do anything that could excite a question among the parishioners, that I have not communicated to any member of them, not even to any member of my own family, my intention to write to the Bishop or to yourself, or the fact of my having done so. Nor shall I (unnecessarily) communicate to any of them the course which I purpose pursuing. If you can point out any mode by which I can more unobjectionably proceed to ascertain with whom the *right* rests, I shall be much obliged to you do so, that so I may be blameless in this matter, even in your sight.

For yourself, none can impute blame to you, that, being led by your education, instruction, &c., to take a different view, and, *being supported in the same by your Diocesan*, you persist in a course from which, under such conviction and countenance, (I conceive) you are not at liberty to depart, even were you so inclined, out of deference to, or compliance with, the views of one who comes before you in this matter simply as a communicant in that flock over which the temporary charge (under the Bishop) has been committed to you.

The course which I purpose pursuing is this: on the next occasion of the celebration of the Lord's Supper here, I shall, as in duty bound, attend (if in health and strength so to do, and nothing unforeseen occuring to prevent me); and that I may be the more effectually able to give testimony (if need shall arise) as to the manner of its celebration, shall, at the time, take a position whence I may *see* as well as *hear* what takes place. If the word "oblations" shall be omitted from the prayer; if the elements shall be administered to more than one at a time, so that the words of administration shall not be repeated to each individual; if the same course shall be pursued in regard to placing the elements on the table, as I believe was observed last time; in either of these cases I shall make use of all the means which the constitution of our Church admits, for obtaining a legal and authoritative decision on points which, as long as they remain undecided, must, in degree at least, endanger the peace of the Church, and prevent the *entente cordiale* of her members.

As it is desirable (apparently in the Bishop's eyes, as well as in itself,) that the recognised guardians of public worship in the parish, the Church wardens, should be able to give testimony also, I would suggest to you the propriety of requesting them to be in attendance and observant; which request, it seems to me, will come more unobjectionably from you than from me. Should you think otherwise, perhaps you will have the goodness to say so, that so I may myself secure the requisite number "of two or three witnesses."

The only thing I see to regret [on both our accounts] in the matter is, that no public provision has been made for bearing the expense attendant of such a matter of public concernment. But all we have is from our Master, and on the strength of His promises to them that seek to serve Him, and are willing to be at cost in so doing, we should not scruple to lay aside the suggestions of worldly prudence, which would lead us to shrink from bearing a burden, the lot of which, it has pleased Him, should fall on us. M.

VIII.

FROM THE CURATE OF N. TO MR. M.

November 24.

Dear Sir, -I beg to acknowledge your letter of the 17th inst., containing a copy of the Bishop's letter to Mr. Q. [the Rural Dean], &c.

As you thought right to lay these matters before the Bishop, without waiting for my definite answer upon them, I should certainly have deemed any interference on his part premature, and therefore intrusive. With respect to the two points for which I asked time for consideration, I can now only say that I shall, no doubt, have fully determined on my proper course before my next administration of the holy Communion. I must decline to make any such request of the Churchwardens as you suggest. O.

IX.

MR. M. TO THE CURATE OF N.

November 25.

Dear Sir.—I am in receipt (yesterday) of your letter of the 24th, in reply to mine of the 17th. My reason for communicating with the Bishop, without waiting for your fixed determination on two of the points reserved by you was, partly because I considered your whole view of the subject and of your own position needed correction (as I stated in mine of the 7th,) which correction it was for the Bishop (had he thought fit,) to administer; and partly because I entertained no doubt that, by your mode of celebrating the holy Communion on the 1st inst., you had rendered yourself liable to censure, if to no other punishment, both in the civil and ecclesiastical Courts; and that, by a repetition of the offence, after remonstrance, you would probably increase the severity of that punishment, if need should oblige to have recourse to it. I was in hopes that the paternal admonition of the Bishop might avail to save you from so painful a position, and the Church from the pain of witnessing it. That such interference on his part could have been regarded by any one, but especially yourself, as "premature" and "intrusive," I was not prepared to hear.

If the result of your deliberation shall be to lead you to fulfil your plighted and bounden duty, by celebrating divine worship according to the laws of this Church and nation, in and on behalf of which you minister, I shall be thankful to see so great a good to yourself and to the whole Church effected without the pain of having to appear in open Court against the minister of the parish and the Bishop of the Diocese in which, for the present, it has pleased God that my lot should be cast.

As you have declined my suggestion about the Churchwardens, I must myself make my own arrangements about sufficiency of evidence. I suggested what I did on this point because I considered the course I pointed out to you to be the most straightforward for a man to adopt who seeks merely the vindication of the truth. The adoption of it on your part would, I thought, tend to maintain and strenghen the respect in which it is my desire to uphold both your person and your sacred office. M.

On Sunday, November 29th, notice for the Communion for the following Sunday was given in the Church of N. by the Curate.

X.

MR. M. TO THE RURAL DEAN.

December 1, 1846.

My dear Sir,—On my return home yesterday I was informed that Mr. O. (the Curate) had given notice on Sunday of his intention to administer the holy Communion on next Sunday.

As the last communication I received from him, respecting the two most important deviations from the appointed order in his celebration of the sacred service was of the following nature:—"(Nov. 24.) With respect to the two points for which I asked time for consideration, I can now only say that I shall, no doubt, have fully determined on my proper course before my next administration of the holy Communion." I cannot, I think, do wrong in apprizing you, for the information of the Bishop, if you see fit, of the course which I have resolved to take should Mr. O. (the Curate) be advised to repeat, on the 6th of December, the irregularities which he exhibited on 1st of November. I shall at once apply to the Court of Queen's Bench for a *mandamus* to the Bishop of P. to enjoin the curate of N. to celebrate divine service in obedience to the Act of Uniformity.

I prefer the Queen's Bench to the Ecclesiastical Courts, because the proceedings are, I believe, both more summary and less expensive; and the appeal from thence lies to the House of Lords, where every Bishop may have the opportunity of expressing his judgment, instead of the Privy Council, where, at the most, probably, only the Bishop of London would be present. I apply for the *mandamus* against the Bishop instead of against the Curate, because the Bishop, by decling to interfere, has transferred to himself the chief responsibility arising from a repetition of the irregularities; because, also, he is better able to bear the costs of the proceedings than the Curate, and will be able to bring into Court, in behalf of the practices he countenances, all the weight attendant upon rank, money, station, and influence. My desire is to show to the whole Church that, in the teeth of all these, *it is in the power of every communicant, in every parish*, without noise, or public meeting, or newspaper writing, or pamphleteering, *to enforce* in his parish the observance of the due and prescribed order of divine service; and that consequently, in any parish where irregularities are practised, the blame of them does not rest with the clergy and Bishop only, but must be shared by every communicant; according to the saying of the Apostle, "He that knoweth to do good, and doeth it not, to him it is sin."

That there might not be wanting the requisite number of witnesses, I requested Mr. O. (the Curate) to procure the attendance of the officers of the Church, and the Churchwardens, for that purpose, considering that such a course was, in many respects, the most proper and advisable for him to take. He has declined to accede to the suggestion. Unless, therefore, you, as Rural Dean, will do this, I must be under the necessity of doing it myself, which (I think you will agree with me) is undesirable, if avoidable.

I am, very dear Sir, yours very faithfully, M.

I did not hear from the Rural Dean for more than a week. The necessity of assisting a neighbouring clergyman took me from home, against my will, on my return home the following day I was much pleased to hear that *all the irregularities complained of had been remedied.*

The last letter written on the subject was the following:—

XI.

THE RURAL DEAN TO MR. M.

December 8.

Dear Sir,—I remitted your last letter to the Bishop, according to yonr request. He has acknowledged the receipt of the letter, and added that he had nothing to say further on the subject.

I am, dear Sir, yours faithfully,

Q., Rural Dean.

CONCLUDING NOTE.

I have been informed by those who have been ordained by the Bishop of P., that he himself, when celebrating the Holy Communion, omits the word "oblations."

"I cannot say how the truth may be;
I tell the tale as 'twas told to me."

If it be true, one must needs confess it to be a strange mode for a Bishop to take in illustration of the sense in which he requires the candidates to understand that ordination vow by which he himself is also bound.

"*Question.*—Will you then give your faithful diligence always so to *minister* the doctrine *and Sacraments*, and the discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God; so that you may teach the people committed to your care and charge, with all diligence to keep and observe the same?"

"*Answer.*—I will do so, by the help of the Lord."

[The Editor thinks it necessary to state, that he has been suppiled with the name of the writer who subscribes himself "M," but not of the other parties concerned in the foregoing correspondence. He has, therefore, no personal knowledge of the facts, and of course is not to be held responsible for any statement or opinion of his correspondent. The whole transaction took place in England.]

NOTES.

(*a*) The Dioceses of London and Exeter are here alluded to.

(*b*) As Curate to one of the *Rural Deans* of the Diocese, in a parish much under the *Bishop's cognizance.*

(*c*) No doubt they do, namely, the Church's *distinct attestation* that she considers the eucharistic ordinance of the Christian Church to be after the same character as the Jewish one of the Passover, *in which* our Lord instituted it. "It is the *sacrifice* of the Lord's Passover." The "bread and wine," the very substance of the "Mincha" which under the former dispensation *accompanied* the offering of the bloody sacrifices, which were the figures of the ONE *only true*, now that the *real* sacrifice has been once for all offered, still remain to be presented before God, in acknowledgment of His Sovereignty and Creatorship of the earth and all its fruits, and as the appointed memorials presented before God, of His more than creative, even redeeming love; by feeding whereupon His worshippers are nourished, not with the flesh of beasts, which serves only for this short life, nor with their blood, which "cannot take away sin, but with the spiritual food of the body of the Son of God, which serves unto eternal life," and of His blood which "cleanseth us from all sin." This is the primitive and catholic doctrine of the Church, as all they know well who have searched out her records. But they who have been tainted with the errors of Luther, Calvin, Knox, or Zuingle, upon this matter, do not receive it, and are bold, by mangling the appointed services of the Church, to attempt to stifle her testimony to their most important, most consoling, most elevating truth; in like manner as others, by mangling the Baptismal Service, attempt to conceal from the people the Church's plain attestation to the doctrine of baptismal regeneration.

(*d*) When the mind reverts to the case of Nadab and Abihu, it is at a loss to think how they who believe in a judgment to come can dare to pursue the course here opposed, of departing from the appointed order in the highest acts of divine worship. "The appointments under the Aaronic priesthood" [it will be said] "were made by God Himself; the cases, therefore, are not parallel." *Answer.* "All the ordinances of Christian worship [under the Melchisedechian priesthood] are made by those concerning whom it is enjoined, 'Obey them that have the rule over you, and submit yourselves;' and to whom Christ addressed those words, 'He that heareth you heareth Me, and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.' But this under consideration, viz., that the Eucharist or Lord's Supper, should be administered in bread and wine *offered in sacrifice to God*, is of our *Lord's own institution*, seeing that it was in the bread and wine feast of the sacrifice of the Passover that He ordained our sacred feast."

(*e*) "*At least set forth for consecration.*" This is said because, in the Diocese in which this correspondence took place, it is at present impossible for the Clergy to fill the appointed order of *they themselves placing* it upon the table without indecency. The Bishop, having taken it into his head that the *prothesis*, or side-table, is a badge of Popery, has peremptorily forbidden the use of it. Did he know the profane and indecent shifts to which, by so doing, he obliges his Clergy, who would obey the Rubric, to have recourse, he would surely revoke a prohibition founded entirely in misapprehension. I have seen, in his Diocese, the elements for communion placed on a stool, or bench, outside the communion rails. I have seen them on the floor in a corner within the rails; I have seen them [*horresco referens*] placed under the table, and dragged out from thence at the time of the oblation, which made me shudder at the time, as it does now, whenever the same returns to my mind. Let the Bishop allay his fears: the *prothesis*, or *paratorium*, or side-table, was known in the Church, and in uniform use, before the first of the errors which Rome has been permitted to belch forth had defiled the pure air of Christendom. A learned judge [Sir H. Jenner Fust] did lately in the case of the stone altar at Cambridge, let fall an *obiter dictum* confirmatory, in some small measure, of the Bishop's apprehension; "For," said he, "the credence table" [a new name by which the Sciotists and Ecclesiologists have designated the *prothesis*] "stands upon the same footing as the stone altar, and must fall by the same judgment." Had the learned Judge read up his case a little more carefully, he woud have perceived that a *prothesis*, which was known in constant use in the three first centuries, could have no necessary connection with a *stone altar*, of which we meet with no trace till after the middle of the fourth; and a little more consideration might have led him to see that the *side-table is as necessary* to the decent celebration of the communion, *according to the Rubric*, as the *stone altar* is clearly *contrary* to the *requisitions of the Canons.*

(*f*) "*After* the alms had been offered." There is a fitness in this, which, as it does not lie on the surface, it may be a charity to point out. Our Lord has said, "If thou bring thy gift to the altar, and there rememberest," &c. In other words, that our worship of our Maker is unacceptable unless there be charity to our neighbour and brother. By contributing of our substance to the need of our poorer neighbours, we give a pledge to God, and to the Church, of the presence of this charity; and then are told to come and offer the appointed gifts of "bread and wine" as he hath ordained.

(*g*) This is not the Rural Dean alluded to in note (*b*)

(*h*) The Churchwarden [so he informed me] pointed out to the Rural Dean the change in the mode of *administering* the elements, of which the Bishop takes no notice. The Churchwarden made a mistake as to the *time* of placing or setting forth for consecration, [illegible]

COMMUNICATIONS.

For the Churchman

Mr. Editor,—I beg to offer a few remarks upon "The Wrong Verdict" of "U. U." in the Churchman of March 6. Passing by his excessive wit, I will briefly notice his "five points,"

1 I contend that Mesmerism, as one of the 'gods newly come up,' from the importance of its claims and the strange things it brings to bear upon the physical, intellectual, and moral condition of man, is a fair subject of suspicion, and ought to be jealously scrutinized: and that such powers, and faculties should lie so long dormant and unknown in human nature, is wholly unaccountable on natural principles. "U. U's." attempted parallel case from Harvey's discovery is no parallel case at all. The two are unlike in every feature. No new human phenomonon or discovery of previously unknown elements of human nature have resulted from the discovery that the blood circulates, except that solitary fact: and if any one will persist in affirming the similarity of the two cases I cannot help it. My appeal is to the faculty of discerning differences between things at all points dissimilar. If prejudice blinds this faculty in any one, he must bear the blame.

2. The utter silence of Revelation on a subject of such magnitude, and of such diversified bearing upon so much that interests mankind, is matter of most serious import. And this consideration is materially heightened by the fact that "mesmeric phenomena" very strikingly coincide with facts which the Sacred Record attributes to the power of Satan."

I have yet to learn that I may not test present phenomena claimed to be merely human, by the word of God which treats of similar phenomena in human subjects. When "U. U." denies me this privilege he will entirely change the ground of controversy.

3. See three and five below,

4. "The disagreement of [the] explainers" of Mesmerism, shows that neither of them understand what they say, nor whereof they affirm. Both sides shew that they are playing the fool, when they set aside the known facts and analogy of the human constitution, to make room for their novel theory. The dispute about Electricity involved nothing of the kind, for no previously established system or facts were assailed by it, as the laws and facts of human nature are assaulted by Mesmerism. See next below.

3 and 5. The analogy of God's way is, that though there be many members in one body, each one (or each pair, as eyes and ears) has an office and an end to answer, which no other can, for the sufficient reason, that it was not made for it. A man cannot hear with his eyes, nor see with his ears. Will "U. U." "stop to show the absurdity of this as an argument?" Or can he understand my use of this doctrinal fact?—He says—"I never knew that a positive assertion could prove a negative." I say that man, having a positive constitution set up of God, it proves the negative of every thing else set up by man or Satan, as the human constitution or any part of it. Hence the wickedness of the lie, that man can see by the common surface of his body or without the wonted media of the senses, as the mesmerites pretend. If we desert this principle, how can we contend for the integrity of any thing as God gave it at the beginning?

"U. U." ought to have shown, in connexion with the experiment of hearing with the ears stopped, that a *stone-deaf* person could so hear—or that the hearing was not *by the ear*, or that the reverberation of the iron rod, could not be communicated along the skull to the air in the closed ear, or to the nerve of hearing, as sound goes through a wall, or that the hearing was fit to understand speech by. By means of a thread, I have had sound conveyed several yards to my ears tightly stopped, which otherwise I could not hear at all. But of what value is this in the matter in hand? He ought further to have added a similar case (not mesmeric) of seeing clearly without eyes.

The production of the state he adduces by the inhalation of gasses is no parralel case with the production of the mesmeric trance. The gases are known material substances, having the power of stupefaction: whereas the Rev. M. Townshend expressly denies that, in a certain mesmeric case, any "material substance emanated from the body" of the mesmerizer. He says that he mesmerized a person at a distance, by a simple act of the internal will: and he declares mesmerism to be the "developement of faculties inherent in man." Now there are but two classes of substances known; material, and immaterial. The latter is spirit, not matter, either gasseous, fluid, solid, transparent, or opaque. You cannot produce bottle up and administer human faculties, and the human will, as drugs to patients; though one says he sent a mesmeric dose in a folded paper, and another, in a "mesmerized material"!" That mesmerism is a substance, and not a quality is perfectly clear: and not being matter, it remains that it is spirit. Spirit has no existence except in actual Persons: and mesmerism exhibits many striking personal phenomena. I hope "U. U." understands the distinctive meaning of the word Person.

He asserts that he knows by infallible self-consciousness, of the partial separation of the soul from the body in some states of sleep. If he means that this is a merely natural process, or by the human will, I can only say, he must be under "strong delusion" in order so to believe. But what has 'eating opium' to do with "the disagreement of the grosser senses," any more than drinking beer? And why does he couple the state of physical drunkenness caused by opium with "the higher exaltation prayer confers?" It is, however, but fitting in a champion of mesmerism.

He tells of strange things done by "sleep walkers," impossible by them when awake.—That they, themselves, are the actual spontaneous originators and doers of such things is impossible. If a man is ignorant of a language when awake, he cannot possibly, of himself, speak it on falling asleep. Does "U. U." believe this possible? He states this as a fact; and I can only say, that if he is in earnest, he is hardly a man to bandy words with. The phenomena I admit: the cause assigned I deny.

He charges me with confounding supernatural with unnatural. I did no such thing. In order to preserve the necessary distinction I used the words *natural, unnatural, and super-natural*, within the compass of *six words* in part of a sentence.

There are none so blind as those who will not see.

"U. U." complains of my want of method, and of the weakness of my arguments, and so he arranges for me. I hope he will approve of my present arrangement: and when he has the four portions of the "Trial," I trust he will find something at which he will pause ere he attempt to turn it into ridicule.

[illegible]

Catholicus.

For the Churchman.

Mr. Editor,—Having been for many years of my life an inveterate consumer of tobacco, both as a smoker and chewer, and having suffered in a variety of ways, and to such an extent as to make it a matter of imperious necessity to abandon it entirely or sacrifice my life, you will not be surprised to learn that I am now an inveterate enemy to the use of the abominably filthy, and vulgar weed, in all its forms, without exception.

Especially have I deprecated its use by our clergy as a most ungentlemanly, unclerical, and vulgar habit; one which most justly lessens their personal influence and the value of their appropriate services as the ambassadors of God. What is more disgusting and loathsome than to see the mouth and teeth of a gentlemanly looking man otherwise, stained with tobacco juice, and his breath so offensive as to make his company often most undesirable. Having by the grace of God, and by herculean and continued effort, been enabled to break off the habit entirely, and having recovered to a great degree the tone of my nervous system—and had my general health greatly improved—there are but few objects nearer my heart, than that every consumer of the noxious weed should follow my example, and derive from it the same inestimable benefits.

With this view, and in the hope that some one or more of your numerous readers may be induced to make the effort, and to exercise the moral courage requisite for the trial, I take the liberty of transcribing the following article taken from a late number of "Littell's Living Age," and credited by that Journal to the "Literary Gazette."

I would remark that although the article is entitled "The Consequences of Smoking"— I know from my own long experience in chewing tobacco, that the same or very similar effects follow from its use in that form as are described in the subjoined article:

"THE CONSEQUENCES OF SMOKING."

"The wide-spread habit of smoking has not yet had due medical attention paid to it and its consequences. It is only by two or three year's observations that Dr. Laycock had become fully aware of the great changes induced in the system by the abuse of tobacco and of the varied and obscure forms of disease to which especially excessive smoking gave origin. He proceeded to state some of them as they were met with in the Pharyngical mucous membrane, the stomach, the lungs, the heart, the brain and the nervous system. The tobacco consumed by habitual smokers varied from half an ounce to twelve ounces per week, the usual quantity from two to three ounces. Inveterate segar smokers will consume from four to five ounces per week. The first morbid result is an inflamatory condition of the mucous membrane of the lips and tongue; then the tonsils and pharynx suffer—the mucous membrane becoming dry and congested. If the thorax be examined well, it will be found slightly swollen, with congested veins meandering over the surface, and here and there a streak of mucus. Action ascends upwards into the posterior nares. The eye becomes affected with heat, slight redness, lachrymation, and a peculiar spasmodic action of the orbicularis muscle, experienced with intolerance of light on awaking in the morning. The frontal sinuses do not escape, but there is a heavy dull ache in their region. Descending down the alimentry canal, we come to the stomach, when the results in extreme cases are symptoms of gastritis. Pain, tenderness, and a constant sensation of sickness, and desire to expectorate, belong to this affection. The action of the heart and lungs is impaired by the influence of the narcotic on the nervous system; but a morbid state of the larynx, trachea, and lungs results from the direct action of the smoke. The voice is observed to be rendered hoarse and with a deeper tone. Sometimes a short cough results, and a case of ulceration in the cartilages of the larynx came under the Doctors notice. The patient was such a *slave* to the habit that he hardly ever had the pipe out of his mouth.

"Another form is a slight tickling, low down in the larynx or trachea, and the patient coughs, or rather hanks up, a grumous looking blood. It is so alarming as to be mistaken for pulmonary hæmoptises. The action of tobacco smoking on the heart is depressing: and some individuals who feel it in this organ more than others, complain of an uneasy sensation about the left nipple,—a distressing feeling, not amounting to faintness, but allied to it. The action of the heart is observed to be feeble and irregular. An uneasy feeling is also experienced in or beneath the pectoral muscles, and oftener on the right side than on the left.

"On the brain the use of tobacco appears to diminish the rapidity of cerebral action, *and check the flow of ideas through the mind.* It differs from opium and henbane, and rather excites to wakefulness, like green tea, than composes to sleep; induces a dreaminess which leaves no impression on the memory, leaving a great suscepibility, indicated by a trembling of the hands, and *an irratability of the temper*. Such are secondary results of smoking; so are blackness of teeth and gum boils. There is also a sallow paleness of the complexion; an irresoluteness of disposition, a *want of life and energy*, and in constant smokers, who do not drink, a tendency to pulmonary phthisis. Dr. Wright of Birmingham, in a communication to the author, fully corroborates his opinions: and both agree that smoking produces *gastric disorders, coughs,* and *inflammatory affections of the larynx and pharynx; diseases of the heart, and lowness of the spirits; and in short is very injurious to the respiratory, circulating, alimentary and nervous system.*"

What a fearful, nay what a horrible catalogue of ills! And yet there is one point of immense magnitude not even alluded to by the above writer,—one that above all others should claim the earnest attention of every man, and especially of every christian minister,—the amount of *moral guilt* in the sight of God—of one who is thus an *accessory* to the destruction of his own life. It is this view of the case that I would more especially urge upon the attention of your readers who may be addicted to the use of tobacco in any of its forms, for it was this view, and this alone, by the grace of God, that enabled me to persevere until I had totally eradicated the habit. A. B.

For the Churchman.

DIVINE MANIFESTATION IN THE CHURCH.

Mr. Editor,—I see not much to complain of in your remarks on the "Source and Power of Evil." On the whole I regard your admission noticed by "Acolytis," and the striking extracts included in your editorial, as decidedly favorable to the side I have taken: and you evidently consider the subject open to fair discussion.

You will [illegible] to continue the discussion of the subject of Divine Manifestation among men. Indeed I am encouraged in it both by the interest expressed in the question by "Acolytis," and by your very favorable notice of his article. But before proceeding I wish to guard myself and my subject by a few precautionary remarks, as I do not regard the gift of miracles *per se* as at all desirable. I think that *sign-seeking* is irreverent—that miracles were not given to gratify the mere love of the marvellous—that it is profane to demand a miracle in bravado in any case—that God cannot commit the power of miracles to the disposal of the mere will of man—that if sickness were sent for chastisment to any one, the Church at no time could reasonably expect miraculous healing in answer to the prayer of the elders (see James v. 14, 15.) till after the chastisement had done its intended work, because our Lord connects healing with repentance and remission of sin (Matt. ix. 2–6)—and that, on the ground that the Church has lost this power through unfaithfulness, and "we see not our signs, and there is no more any prophet," there should be a special repentance by the whole of Christendom, and seeking of God to restore it. Scripture shows that as all gifts were given unto faith, to which all things are possible, so by faith only can they be kept or recovered; to wit, the faith which is manifested through obedience and the observance of all things commanded of the Lord. The power of miracles without the corresponding light and obedience in the unity of the faith could not but be dangerous to the possessors: and so far would I be from inciting men indiscriminately to seek it, that I would make a thorough repentance the indispensible pre-requisite thereto. For holiness is better than power; and unless miracles conduce to holiness in the unity of the faith, the power of them ought not to be coveted. But because I consider the absence of Divine Manifestation to be the standing reproach of the Church, as it is the proof of her having caused the Lord to hide His face from her; I would wish so to bring the whole subject under consideration that it may be regarded as a Catholic question, and investigated by the light of Catholic truth in strict adherence to the letter and analogy of the faith once delivered. All the gifts named by St. Paul were given for and do contemplate Catholic unity. Catholic unity is indispensable to Catholic holiness; and holiness in knowledge is indispensable to the right use of any measure of "the powers of the world to come" (Heb. vi. 5.): and therefore if we should seek to God to restore those powers in the fulness of their original exhibition in the Church, it should be with a direct eye to our recovery to Catholic unity and growing up as one body into the measure of the statue of the fulness of Christ in the spotless Bride. At the first they all stood in unity: and to my mind this fact is *the* proof that they are all needful to Catholic unity and holiness, so strong indeed as to be incapable of augmentation. He gave them TO THE CHURCH: THEREFORE THE CHURCH was under the strongest possible obligation to "COME BEHIND IN NO GIFT, WAITING FOR THE COMING OF OUR LORD JESUS CHRIST." I can adduce nothing *stronger* to the point than this; though I can *accumulate* similar proof to a vast amount.

In prosecution of this subject I choose to state the negative side from a little work by Bishop Hopkins of Vermont, entitled "Christianity Vindicated," and published at Burlington in 1833; and then to test the Bishop's *opinions* by the concurrent text of scripture.

In Discourse iv., p. 57 and onwards, the Bishop says:—"But it may be asked, whether it would not be better that God should still, in all ages of the Church, continue the standing evidence of miracles, to help the doubting and the wavering to acknowledge his Scriptures of truth? To this we answer in the negative. We have already said, that the preservation of our peace, and the cultivation of our piety, require that miracles should cease, when they have done their office, in the first instance, of proving a revelation of God to man. The history of the Church shows, that divine truth, once established and recorded, no longer needs them; and, if not needed, they

would seem to be injurious, since, it is plain that an age of miracles must be a period of anxiety and perturbation. We are so constituted, that every deviation from the common course of things agitates and confounds us. The faculties are disturbed—business is suspended—duties overlooked—labours forgotten. Only let us imagine what an effect would be produced in our day, by the exhibition of any of those wonders recorded in the Acts of the Apostles. What crowds would throng together to behold them—what inevitable mischief and confusion must ensue, through the neglect of the quiet, steady operations of social life—what contempt of the ordinary means of health and comfort, through an idle reliance on the ministers of God—and how a vain wandering curiosity would usurp the place of diligence and virtue. Such a state of things, in the view of enlightened reason, ought to be temporary, in compassion to the very weakness of man. And therefore, it would seem to us a most just inference from the wisdom and benevolence of God, that when they had fully performed their office of establishing the revealed will of heaven, miracles must cease."

" . . . . The Prophet Daniel and the Apostle John both record their feelings when addressed in this supernatural manner. They fainted—they fell down as dead, and could not listen till they were strengthened by superior power." . . . . "Such was the inevitable terror accompanying these superhuman communications, that all the Prophets seem to have dreaded their office instead of desiring it." . . . . "Do we not all know that many have gone mad with fear from only imagining that they had seen a spectre? And let the firmest hearts that ever beat in mortal bosom, live in daily and hourly expectation that a voice from heaven might strike upon their ear,—let them be subject to have their sleep broken by unearthly sounds and apparitions declaring the revelation of the Most High,—let them be set forth to mankind as the Prophets and Apostles,—the appointed recipients of the Divine will,—in the midst of trembling and fainting, and burning excitement, and unnatural impulses, which strained every nerve and faculty to their highest tension,—let the boldest and bravest I say, once endure these inevitable results of the Divine communications, and they would be glad to escape from so terrible a distinction. Such is the effect of human depravity—such the awful consequences of sin—such our inherent weakness,—that we cannot bear a direct sensible manifestation of the presence of the Deity." And he fills several pages with the same sort of declamation. Observe,—

1. The Bishop appears here as an ultra Protestant special pleader: and so the whole passage is bristly with exaggeration and over-statement amounting to caricature. He makes all Divine manifestation, that is, the action of it, to be *per se* a tremendous evil, to be submitted to only as men submit to the amputation of a leg; and almost asserts the impossibility of men being pious, industrious, orderly and peaceful, with God manifesting supernaturally among them. Yet Moses prayed not to go up unless the Divine Presence should manifestly guide Israel, as the cloud by day and fire by night, and almost daily communication by speech and otherwise. And notwithstanding this the people went about their work in peace;—brought up their offerings; made and set up the tabernacle to be God's dwelling and place of manifestation; set in order the service of it and the worship; marshalled the tribes, and arranged the national polity with all needful self-possession. He conveniently forgets the many, many instances in Israel ("written for our learning and instruction") of men going with all faith and hope and holy confidence to "enquire of the Lord," expecting and receiving the "answer of peace," without a thought of Bishop Hopkins' "inevitable results of the Divine communications" or a wish for his "escape from so terrible a distinction." All Divine prophecy is Divine manifestation. Moses said: "Would that *all* the Lord's people were prophets." There were afterwards the schools of the prophets numbering hundreds; and "Saul also was among the prophets" without damage to him. Obadiah hid one hundred of them in caves to save their lives from Jezebel, who fed eight hundred and fifty false prophets, who had evil spirits, at her own table. Yet none of the terrible disruptions of society so feelingly depicted by the Bishop as the inevitable result of supernatural manifestation followed. Men were familiarised with the ways of God, and rejoiced in the manifestations of His Presence among them. We find the same in the New Testament. Casting out of devils was common among the Jews in our Lord's day; for He asked them by whom their children cast them out. But these miracles did not drive them mad; and the same condition of things naturally passed into the Church, which, *as a Dispensation from God*, followed in this the analogy of the one which typified it and prepared the way for it. St. Paul but followed Moses when he said to the Church, "Desire spiritual gifts, but rather that ye may prophesy. . . . . He that prophesieth speaketh unto men edification, exhortation, and comfort. For ye may all prophesy one by one, that all may learn, and all may be comforted." But all these privileges the Bishop ruthlessly sweeps out of the Church, and leaves nothing instead but "enlighened reason," which ever says to God, "Depart from us; for we desire not the knowledge of thy ways," until it is indeed enlightened by witnessing "His goings in His Sanctuary."

According to this theory, the case of Ananias and Sapphira ought to have almost annihilated the infant Church, perhaps quite. It is true that "great fear came upon all the Church, and upon as many as heard these things. And by the Apostles were many signs and wonders wrought among the people." But what else followed? The hypocritical and profane were smitten with *salutary fear*: for "of the rest durst no man join himself to them: but the people magnified them. *And believers were the more added to the Lord, multitudes both of men and women.*" And what more? "They brought the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There come also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed, every one." *Such* were "THE INEVITABLE MISCHIEF AND CONFUSION" that did ensue upon these things—*such* were the fruits of the Divine manifestation, notwithstanding, the caricature of Bishop Hopkins. One might well have wished for something to strike terror into men's hearts during the shameful transactions of the campaign against orthodoxy in the person of Bishop Onderdonk. And there was at the first the power of delivering obstinate offenders into the hands of Satan to be tormented (not demented) till driven to repentance and reconciliation with the Church. Why did not the Bishop bring up this in his list of grievances? And I may ask, has the Church been a great gainer by the loss of this searching discipline?

2. The Bishop has taken the exceptions as the Catholic rule, and cast out the Catholic rule altogether. He has selected the particular instances wherein, from the nature of the communications, they were a burthen to the prophets; whereas the Catholic way is, that men should know the Lord dwelling and manifesting among them, and filling the whole earth with His glory, to their joy and peace. From these exceptions he has fabricated a sort of terrorism under which he reduces all Divine manifestation, making it unendurable by man, and, for the time, a sort of pestilence. "The preservation of our peace, and the cultivation of our piety, require that miracles should cease, when they have done their office of proving, in the first instance, a revelation of God to man." If this be true, and if the proof has been given, as the Bishop judges, God can never again manifest Himself to human creatures, not even in "the world to come." Yet God in setting up a national constitution as typical of "good things to come," made Himself in manifestation the very soul and centre of it!

3. The Bishop takes a part for the whole, and thus excludes the far greater part. He asserts the sole office of supernatural manifestations to be, the "proving, in the first instance, a revelation of God to man. The history of the Church shows, that Divine truth, once established and recorded, needs them no longer." The history of the Church since their cessation shows the loss of Divine guidance and of unity, and in their stead division, contention, wrath, strife, oppression, cruelty, religious wars and wholesale massacres, and the growth of every conceivable heresy and evil work. These were *not* given to be merely a starting lever. The power which sets in motion must keep up the motion. They were given "for the perfecting of the saints, for the work of the ministry," for the common blessing of man in all his applications. "Heal the sick; raise the dead; cast out devils," means a vast deal more than "establish an historical fact;" for it speaks, not so much to man's reason as to his most palpable and pressing wants, his craving for deliverance from the miseries of this evil world: and so speaking, the Gospel commission speaks as forcibly to the wants of humanity in these days as it did at the first.

4. The gifts were given for the infallible guidance of the Church through all time in the unity of the faith and of one undivided body. See 1 Cor. xii., and Eph. iv. throughout. The reading of "the law, the prophets, and the psalms" as well as the Gospel, ought to convince all men that God has not made it possible to preserve unity without His own infallible guidance, which, to be intelligible and binding on the conscience,—to distinguish it from mere human reason, must be manifestly supernatural. For if God makes no manifestation of Himself, how is it possible for me, to know that He guides them? Or without this guidance how can the unity of the Church ever be recovered? One of the types of good things to come was the cherubim of glory in the tabernacle, between which God covenanted to dwell, saying: "There will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." This was for current infallible guidance to all Israel; *and it was a type to us*: but where now is the antitype? Have we the thing signified by it? Would such guidance be equal to such as we have?

5. But how does this ultra Protestant theory tally with the fact, that God is determined upon not being always thus shut out from among men—that He will cause His glorious voice to be heard, and show the lighting down of His arm—that He will come and not keep silence—that though for a long time He has kept silence, He will cry, yea roar against such as say He has forsaken the earth—that He will pitch His tabernacle among men, and dwell among them forever, and they shall hear His voice and behold His glory, world without end? Who then shall dwell with the devouring fire? who shall dwell with everlasting burnings? Not the fearful and unbelieving; but the clean of hand and pure of heart, they shall see God and live forever.

6. The Bishop decides that, "such is the effect of human depravity—such the awful consequences of sin—such our inherent weakness,—that we cannot bear a direct sensible manifestation of the presence of the Deity." But is this a sufficient reason for knowing as little of the *personal* God as possible? Is man's weakness caused by his wickedness to be made the justification for his avoiding, like Cain, "the presence of the Lord," going out from it a vagabond? Must the presence of the father be hidden from the rebel child for his good forever? Does the wildness of a beast establish the doctrine that it ought not to be tamed so as to endure man's face? God seeks to tame the wild olive tree, that we may bear His presence as Adam did before the fall. He has ways for the removal of all the hindrances that are in us. The rebellious indeed have cause to dread Him: but then to them He gave His gifts that He might tame and reclaim them, and dwell among them, and show them His goings in His Sanctuary, even the spirit of power, and of love, and of a sound mind—not the spirit of fear unto bondage. And He gave for this end all the gifts recorded in the New Testament, by which for a time God the Holy Ghost was manifest in His temple, and the Church was infallibly guided by Him.

The church still prays: "O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succour us," (Coll. 4 S. in Adv.) "O God, we have heard with our ears, and our fathers have declared unto us, the noble works which Thou didst in their days, and in the old time before them. O Lord, arise, help us, and deliver us for thine honour," (Litany.) And on St. Barnabas's Day: "Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honor and glory." No! says one of her Bishops: if God should answer these rash prayers, a vain and wandering curiosity would usurp the place of diligence and virtue!"—"What inevitable mischief and confusion must ensue!"—"Do we not all know that many have gone mad with fear from only imagining that they had seen a spectre!" What then would become of us if God should arise for our deliverance according to His mighty works of old! By all means let us "escape from so terrible a distinction," and run on in our own career after "*novelties!*"

7. Admitting the Bishop's canon, that when miracles have done their office of establishing a revelation they are no longer needed, the letter of the apostolic commission warrants their continuance to this day, the church having faith. "Go ye into all the world, and preach the gospel to every creature . . . . And these signs shall follow them that believe," &c. "And they went forth and preached every where, the Lord working with them, and confirming the word with signs following." This was the appointed way of preaching the gospel to all pagans throughout the world; the Lord working with the preachers and by signs confirming the word to them. But the pagans are not yet all evangelized; and, the rule extending "to every creature," there is the same necessity for its application to pagans now that there was then. The wording of the commission does not admit of exceptions, but equally applies to all places and all times. The way of proving the gospel by "historical testimony," and the inductions of reason has no place in the gospel. This modern Missionaries to the heathen feel, for some confess it. They labor and expend much, but find no adequate return. They "sow much, and bring in little." (Hag. i. 6.) The heathen have their books, and traditions, and priesthood, and logic as well as we. But we cannot meet them as Paul met Elymas, and as Elijah met the priests of Baal. And indeed how can we, except the altar be repaired with the *twelve stones in one unity?* So that we may say with the Psalmist, "Thou hast also turned the edge of His sword, and hast not made Him to stand in the battle."

8. But the gospel contemplates, as above shown, the continuance of signs *with* them that believe. For it is an apostolic ordinance, that the sick should send for the elders of the church with a view to their recovery by prayer and anointing with oil. This, in substance, Mr. Editor, has been the uninterrupted faith of the Catholic Church down, till since the so-called Reformation, as in part you yourself have proven by the remarkable document given in the Churchman of January 30, accompanied by the striking testimony of Bishop Bull to the facts of miraculous healing in the *Protestant* Church of England. He died in 1709. He says, "That divers persons desperately laboring under [the King's evil,] have been cured by the mere touch of the royal hand, assisted with the prayers of the priests of *our church* attending, is unquestionable, unless the faith of all our ancient writers, and the consentient report of *hundreds of most credible persons in our own age, attesting the same*, be to be questioned." He calls it "the relic and remainder of the primitive miraculous gift of healing, for some hundreds of years past, visible in this our nation, and annexed to the *succession of our Christian Kings*." But it does not appear that he records ought of the terrible calamities and impiety, which, by the Canon of Bishop Hopkins, ought to have accompanied those miracles of healing in the Church of England. But this *Catholic* canon had not then been imposed on the Church. It is one of the "novelties."

The gospel further contemplates the continuance of Divine manifestation in the church; 1. For discipline, as in the case of Ananias and Sapphira, and in delivering obstinate offenders into the hands of Satan to be driven by his torment to repentance; and 2. For counsel and guidance. "It seemed good to the Holy Ghost and to us" to decree so and so; unless, indeed, the first *practice* of the church indicates *no abiding law* of the church, and ought not to be quoted as precedent.

And further, the English nation, as a church nation, by the particular gospel used in that service for healing (Mark xvi. 14 to end,) did most solemnly profess to hold the terms of it as always binding on the church without diminution, as an essential part of the faith once delivered. For the use of a portion of the epistles or gospels in any ritual of the church is intended as a witness to and confirmation of the thing the church is doing, and in part, at least, her warrant for it. Thus, in the baptism of adults, John iii. 1—8 is taken. In the burial of the dead the lesson is selected which sets forth the doctrine of the Resurrection. In the Holy Communion the Ten Commandments, and many other portions of scripture setting forth various doctrines and enforcing many duties, are used. All these contemplate *present faith and practice* as to be conformable at all points to the written record of God's will and ways. But why should the church, in other instances, say one thing from scripture in rituals, and believe and do otherwise? See epistle for 10 S. after Trin., 1 Cor. xii. "Concerning Spiritual Gifts." And Acts v. 12—16 for St. Bartholomew's Day. And Acts vi. 2—7 in "the ordering of Deacons." And Eph. iv. 7—13 in the "ordering of Priests." In all of these four last instances the condition, and faith, and practice of the present Church are greatly at variance, and in much irreconcilable with the letter of scripture used on the occasions. I state this reverently and feelingly, because I love the church, and am ready to bear her reproach as one involved in her sin and dishonor, which are grievous.

9. As the one faith is unchangeable; as the gifts and calling of God are without repentance; as the first practice of the church is the irrefragable exponent of its abiding law till the Lord came again, on what grounds can the Protestant Church of England be justified for casting out that most precious ordinance for healing the King's evil? What ground can be assigned for it which would not equally implicate and cast down every article of the Christian Faith? Why should the holding and acting upon a doctrine be evil in 1847 which had been good from the day of Pentecost down to the time of Bishop Bull? True, he says that the cure of that particular disease had been "annexed to the line of our Christian kings," and must in such case have been suspended when the Puritans murdered Charles I., but he indicates its restoration in the restoration of the royal line. And the fact to which he bears testimony ought to be decisive as to whether the gift of miracles has been held as a part of the gospel heritage of the *Protestant* Church of England. Why should it be repudiated now? Why did it never cross the Atlantic in any form of Protestant ministration? I strongly suspect that its repudiation is one of the fruits of Puritanism. The wholesale sacrileges it committed; the sweeping away of rituals, vestments, church furniture and order, &c., would naturally bring that down among the rest. The murder of the King would help to estrange the public mind from all things connected with the royal office; as that horrible outbreak of wickedness and desecration of everything before time held sacred could not but undermine, in the minds of all ranks, especially the middle and lower, the principle and the feeling of reverence and veneration towards parents, rulers, pastors, rituals, and vestments in the church as of God. All antiquity must flee before "the march of intellect," and succumb to the "developments" of innovation. Puritanism is now fighting over its old battles, eager to revenge its old quarrel against Catholicity. Hoadlyism and Whigism I believe to have been among its fruits, and also that deep lethargy which was broken in upon by the preaching of Whitefield and Wesley. It led to making a Presbyterian head of the Church of England, an anomaly equal at least to that of a Popish monarch, and a fair excuse for the non-jurors. And there was the precious anomaly of a King, the head of Episcopacy in England, and of Presbyterianism in Scotland.

I have always believed it to have been the duty of the English nation to submit patiently, after constitutional resistance failed, to the axe and faggot under James 2nd. If it is true that "the blood of martyrs is the seed of the Church," God would have brought deliverance and corresponding blessing, whenever "the rod of His anger" had done its work. It was the too well grounded fear of *Puritan Discipline*, which drove out James. The nation snatched the rod out of the hand of the Chastener, and so lost the blessing which follows chastening borne in resignation.

Bishop Hopkins has, unwittingly, furnished the true reason for the cessation of divine manifestation in the Church, namely, the natural desire of man to avoid God and live without him.—This was the immediate fruit of the first sin.—"I heard thy voice, and was afraid, and hid myself." Yet God showed mercy, and did not indulge and encourage that sad alienation of heart by removing His presence; but set it where he set His Altar; and afterwards, when the first-born man had killed his brother, he "went out from the presence of the Lord." St. Paul gives the same account of the general apostacy of the postdeluvians, from this patriarchal and common privilege. "When they knew God, they glorified him not as God, neither were thankful. . . . . They did not like to retain God in their knowledge: that is, God *manifesting*; not an absract God who never manifests; nor an historical God, who once did it, but never will again; but God *presently* manifesting Himself, as to Adam before and after the fall; and to Cain, and to Noah, and to the patriarchs generally, till the common apostacy; and afterwards so much to the Jewish nation; and as to the Church at the first; and as it must forever be when "the nations" are reclaimed, and turned unto God, and reconciled, and truly *civilized*.—Then will He dwell in the habitable part of His earth, and His delights shall be with the sons of men forever; for His face shall be no more hidden from them. Our present wild state of alienation is the exception caused by sin, not the universal rule of grace and love: and making it the rule argues the most profound ignorance of the leading principle of the doctrine of Christ.—"I heard Thy voice, and was afraid and fled Thy presence." And it is still the excuse for avoiding Him;—made even by his own children; nay, taught them by His own priests!

And may not this God-avoiding principle be traced in the denial of sacramental grace, of regeneration in baptism, of priestly absolution and blessing, of the essence of Confirmation and Ordination, of Altar, Priest and Sacrifice, of the ritual principle generally; and in the entire "march of intellect" which is the boast of this age?

Yours, CATHOLICUS.

If flesh and blood be suffered to make the *gloss*, it is able to corrupt a right good *text*. It eastly turneth the doctrine of God's grace into a wantonness.

For the Churchman.

A NEW PAPER.

Mr. Editor,—I am pleased to learn, from a correspondent of the New York Observer (Presbyterian) that the Armenian Patriarch at Contantinople, has established a new paper called the "Armenian." One of its objects seems to be, to expose the heresy and schism and of course failure, of the attempt which has been made in New England, to separate the WORD of God, from the CHURCH of God. The following quotation will be read with great interest by those of your readers who have no "Puritan tendencies."

"It is now two hundred years since this country, (N. England) became the asylum of the *New-Sectaries* (Protestant) and *this* religion has greatly flourished there. But information lately received shews that there also, this sect is not what it once was. *There* also it has grown old. For they who submit religious belief to examination, must either make their own understanding, the foundation of their faith, and thus become Atheists, or they must return to their former condition, that is, obedience to THE CHURCH from which they had separated.

This condition of things gives much pain to the *simple-minded and bigoted New Sectaries*, for they acknowledge that their side is growing weaker and weaker every day. They are seeking for the cause that they may adapt their remedies to it, and having discovered the cause, they are only thrown into greater despair."

We are very glad to be informed, by this extract, that the members of the Eastern Churches begin rightly to understand the true foundation of that New Religion, which the Dissenters in this country, are endeavoring to propagate in the East. Self interpretation—religion without the Church—these are the watchwords; and justly does the Patriarch feel alarmed at the introduction of such abominations among the members of his fold.

Would it not be well for Bishop Southgate to furnish the Churchman with such translated extracts as will give correct information as to the true state of the Armenian Church? F. M.

For the Churchman.

A MEDITATION FOR PASSION WEEK.

We have now come to the deepest darkness of this sacred season. By the mercy of God we have been permitted to see another holy week. Now the Church begins to tell us of the Passion of our Redeemer, and during this week she leads us through each step of His wonderful humiliation. While the world moves on, unmindful of its Saviour, we who love the Lord will be living over those precious days when man's redemption was completed. We shall be in the garden of agony, we shall be waiting in the hall of judgment, we shall be weeping upon Calvary, and mourning at the sepulchre. Is it not strange that Christians feel so unmoved at the recital of Christ's sufferings! Is it not strange that we so little realize what it cost to redeem us! Must we not all accuse ourselves of coldness? Are we not heartless to think so little of Christ crucified? We talk much of the atonement—we speak of trusting in the merits of Christ. Have we ever realized what such language means! May not the Saviour say to us, as we go from His cross to our merchandise or private pleasures. "Is it nothing to you, all ye that pass by, behold and see if there be any sorrow like unto My sorrow."

To assist us in a proper realization of our Lord's Passion, the Church has given us this present week. If we use it aright it will employ our meditations and fix our thoughts on Him who died for us. It will give tenderness to our love and engross our affections with an unearthly warmth. If any one has lost a dear friend, he can tell how each year brings back the parting scene. Each year he lives over the sad day, and if his grief has been quiet on other days, he has no power on that day to stay the fountain of tears. So this week, the faithful disciple who has been sprinkled with the blood of his Redeemer, can think of nothing but the Passion that redeemed him. It is, with his true heart, the week of sorrows when "the breath of our nostril, the anointed of the Lord was taken in the pit of wicked men." These are "the days when the Bridegroom was taken away," when "Messiah was cut off, but not for himself," yet that "He might make reconciliation for iniquity and bring in everlasting righteousness." These are the days to fast, to weep, to pray, to subdue self, to meditate upon the sufferings of Christ. May God give us, His servants, grace to bow beneath the cross of Christ, and indeed die unto sin and live unto righteousness. P.

For the Churchman

Mr. Editor,—You have no reader who hai s the Churchman on its arrival, or peruses it, with higher satisfaction, than myself. In reflecting on the signs of the times, and noting the progress of things, fraught often with startling incidents and calculated to drive the mind into the inmost recesses of deep and solemn thought, I have never lost the gratefnl idea that I saw a bow in the cloud. Amidst all the agitations, there is still obvious a gradual increase in the Church,s conformi.y to what it was when Christ and His Apostles gave it to the world, and what the Gospel requires it to be. This appears in two opposite ways; first, in the greater fidelity and energy with which its liturgical system and principles, are carried out; and secondly, in the uneasiness and alarm manifested by those, even in its own household, who like not that system and those principles, and rather than witness the improvement above alluded to, would be content to let alone, and even encourage the worldliness, coldness formality, and indevotion, which have so extensively made the Church's outward frame and working, little less than automatic.

In this blessed revival (to use a much abused word in a true christian sense) many of the wise and good of our land look to your Journal as by Gods blessing an important instrument; it recommends itself so highly to intelligent people, and is so faithful, and fearless, in avowing catholic principles, explaining and enforcing them, and when necssary, defending them; narrowly watching the spirit of opposition, be it avowed, or concealed, and showing in their true light its nature and operations.

Many a heart bids you God speed; and much gratification was felt at finding by your modest editorial, on the opening of your present volume, that the *affairs* of the Churchman are so prosperous, and its subscription list so good and *honest*. The latter quality compares as christians would desire, with the well-known loose morality which in some other quarters, perhaps not far from home, has characterized efforts to get patronage, and furnish means for making a fair show.

Whenever I open the Churchman I do it with the certainty of finding something well calculated to help on the good cause of "the united interests of the Gospel and the Church." Must I own that I suffered disappointment in in one of the Articles in your Paper of March 20th, ? I refer to the Poem entitled "The Annunciation." It is a beautiful theme, and its choice at that time was seasonable. The author however, must be either an opponent, or a very unsound friend of catholic doctrine, a Romanist, or a Romanizer. He has committed, I must think, a worse offence against the truth, than they who have been lately so severely and justly rebuked, for objecting to calling St. Mary the *Blessed* Virgin. This writer in close alliance with Romish heresy (one of the deadliest foes to Catholic truth and piety) speaks thus of the Mother of our Lord:—"A virgin form, which did a *spotless soul* enfold"—"*Angels' Queen*"—"*Sinless one.*"

You know, Mr. Editor, why such expressions should never find a place, where the Church is loved for the Gospel's sake. You know why no true catholic would use them. Must not apparent sanction given to them, retard the good work, which you and your friends have at heart? Do my dear Sir, allow the latter, the satisfaction of seeing your protest against such impiety under your own hand.

A CATHOLIC CHURCHMAN.

[We are obliged to our unknown Correspondent for his kind expressions, and still more for his just reproof. The truth is that the piece referred to, was received in the Spring of 1846, and on the return of the season this year, handed to the printer, without much thought, and under the impression that it had before been set aside to make room for other matter.—We now recollect, however, that it was declined because the expressions, censured by our Correspondent were deemed by us (indefensible of course in their theology) to exceed the fair bounds of poetical licence. Whether the author—who has not for a year past contributed any thing to our columns—would, on reflection, approve the expressions, we cannot say; but we can say, that he is neither a Romanist nor a Romanizer, nor, wittingly, an unsound friend of Catholic truth. If, therefore, the expressions are, as we believe them to be indefensibie, they must be taken as indications of an unripe judgment, but not of an unfilial temper.—*Ed.*]

Our faith, once fixed on the basis of its proper evidence should never be shaken by the cavils of sceptical and licentious men. For when there is great strength of argument set before us, if we refuse to do what appears to be most fit to be done, till every liitle objection is removed that metaphysical refinement can invent, we shall never take one wise resolution as long as we live. Let faith therefore have its perfect work; let it go on conquering and to conquer, till we have thereby completely overcome the world.—

To the curiosity which, negligent of its own interest in Christ, is ever anxiously inquiring into the future destination of those who never heard of Him, the proper answer surely is, "What is that to thee? Follow thou Me."—*Bishop Horne.*

THE CHURCHMAN.

NEW-YORK, SATURDAY, APRIL 3, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

☞ Those subscribers to "THE CHURCHMAN," who intend changing their residence on the 1st of May, will be so good as to send in their directions to this office—the number of their *present* and their *future* residence—as soon as convenient.

The correspondence from the English Churchman on our first page, not well admitting of abridgment, we have thought of sufficient interest to publish entire. It is extremely gratifying to know that the Church of England, notwithstanding the defect of her liturgy, and the reluctance of even some of her bishops, is still a witness for the OBLATION in the Holy Eucharist, commemorative of the voluntary Oblation and Sacrifice which was, as at this time, made for the sins of the world.

The Rev. Dr. Berrian's "Historical Sketch of Trinity Church, New York, which has been looked for with much interest, is now published. The notice due to a work of this importance we shall endeavor to give at another time; but one passage which on a cursory inspection of the work has caught our attention, we cannot deny ourselves the instant pleasure of transferring to our columns. Having been led, in the course of his narrative, to state the fact, that Bishop ONDERDONK's connection with Trinity Church was dissolved, the author, referring to Bishop Onderdonk, proceeds to say:—

The deep humiliation to which he has since been reduced, and the obloquy, the scorn, and contempt with which he has been loaded, will not prevent me from exhibiting him as he was in the estimation of his friends, and in his relations to this parish.

I had been at that time in habits of the closest and dearest intimacy with him for thirty years. I became acquainted with him at College in early life, he was my fellow student in Divinity, and as soon as he was ordained he was associated with me in the same parish, from opening manhood till he had considerably passed the period of middle age. From our common duties and our mutual regard, we were brought into constant intercourse with each other, so that all his infirmities and faults, as well as his virtues and graces, were laid open before me.

In his very youth he was grave, sedate, and thoughtful, to a degree which is seldom seen; correct in his principles, pure in his heart, and unspotted in life. In his academic pursuits and in his preparation for the ministry, he was so unwearied in his diligence and laudable in ambition as to have greatly distinguished himself in both. And when at length he entered upon the exercise of his office, it was with such a devout temper of mind, such a conscientious view of his duties, and such a fixed determination to discharge them as, within the range of my observation, at least, has never been surpassed. These duties, in the very outset of his course in this extensive parish, were exceedingly heavy. But he never shrunk from any labor, he never tired in his own work, nor hesitated in an emergency to help his brethren.

He had at once the physical strength which enabled him to bear the utmost degree of labor, and the ready will to perform it with cheerfulness.

But he was not only indefatigable in the performance of his public duties, but most assiduous and faithful as a pastor, going about continually doing good, and especially among the sick and needy, the afflicted and distressed.

This pastoral attention to the members of the parish, was a duty to which I had always attached the greatest importance myself, and which, according to my ability, I had endeavored to discharge. I was constantly among the people, where he was held in the utmost respect and affection, and where, until several years after his entrance into the Episcopate, the breath of reproach had never reached him.

They are witnesses with me how holily and unblamably he behaved himself among us. I doubt not that "we may depart from grace given," yet still I have great confidence in the general truth of that promise of God, "The Lord ordereth a good man's going and maketh his way acceptable to himself." And I can never be brought to believe, except on more convincing testimony than I have yet met with, that one, who in early life and riper years delighted in His ways, and who so highly adorned the vocation wherewith he was called, has fallen into such "wretchlessness of living" as is ascribed to him, on the very verge of old age.

We have read the above tribute with heartfelt satisfaction. It is honorable to the author that, flinging to the winds all the suggestions of timidity and expediency, he thus nobly bears an unfaltering testimony to the purity and excellence of one who has been pressed down under the weight of humiliation and obloquy. It is still more honorable to him, that unmoved by the arts of calumny and the appliances of malice—and few indeed there are who doubt that both these have been signally enlisted against Bishop Onderdonk—and the consequent force of popular delusion, he has adhered steadfastly to the honest convictions of his own mind, and refused to withdraw his confidence from his Bishop until convinced by adequate testimony (and who will not rejoice to hear him say that such testimony he has not yet seen?) that it has been justly forfeited. We feel that it is unseemly in us to be thus speaking in praise of one to whom we are accustomed to look up for approbation; but we must be allowed at least to express our thanks for this just and manly tribute; the value of which, we may add, is enhanced by the shameful attempts which have been made to intimidate the clergy by the despicable insuation that in thus uttering the honest convictions of their minds they become the apologists of immorality and impurity.

Our readers, both at home and abroad, may rely on it that Dr. Berrian is not alone in the conviction which he has expressed; and that unless "more convincing testimony is" is arrayed against him than any which has yet been produced, Bishop Onderdonk will continue to receive in life a portion of that debt of respect and gratitude which is never until after death fully paid to the character of the great and good. For then, at least, if not before, is seen the truth of the good man's motto *Depressa Resurgo.*

In making these remarks we have no wish to offend or irritate the minds of any who take a different view of this matter from ourselves. Among such are some whom we believe to be thoroughly honest in their convictions and true in their attachment to the Church. We respect their motives and honor their principles, and only ask of them the liberty, which we accord to them in turn, of frankly expressing our own feelings and opinions; feelings and opinions which are precisely what they were, and what those of the Diocese were, before enemies within and enemies without commenced what our correspondent "Catholicus," in this day's paper, with a clearness of vision that does him credit, significantly terms "the campaign against orthodoxy in the person of Bishop Onderdonk."

By the official notice of the proceedings of the Missionary Committee of the Diocese at its last meeting, which appears to-day in another column, we are happy to observe that the Missionaries have been appointed for the year ensuing the 1st of April. Our missionary operations have not been sustained as they ought, and the circumstances under which the appointments have been renewed are discouraging; but still we rejoice that the committee, in reliance on that good Providence which has hitherto enabled it to fulfil its pecuniary engagements, has not shrunk from the performance of its duty. It now remains to be seen whether the Diocese will, as in duty bound, sustain the committee by furnishing them with the means to make good the promises which they have held out to the laborious and faithful missionaries. Of the ability of the Diocese to sustain its own missions on their present footing, none can doubt who have observed the liberal contributions made by many of our churches, and of individuals, for the support of missionaries out of our diocese and in foreign lands, or the *diminished contributions* made of late by some of our more wealthy congregations to our Diocesan Missions. In all this there is something radically wrong; for whatever may be said in behalf of Foreign Missions there can certainly be no excuse for neglecting those fields of labor which the providence of GOD has more immediately committed to our charge; and still less excuse can there be for our failure to fulfil obligations which we have assumed, and to the discharge of which we are bound by the most manifest dictates of honor and honesty, to say nothing of Christian faith and profession. We would respectfully press this subject especially on the attention of our brethren of the clergy, for on us after all must the committee mainly rely for the adoption of such measures, in our respective parishes, as will secure for the missionaries the plighted stipend

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THE MONUMENT TO CAPTAIN LAWRENCE OF THE NAVY, erected in Trinity Church yard, near the close of the war of 1812–15, by his brother officers, over the graves of him and Lieut. Ludlow, had some years ago fallen to pieces, leaving but its naked base for a standing public reproach, of which the wealthy Corporation, upon whose ground it stood, had to bear its share. It may have been just that part of the blame should fall upon the Church, as the roots of the fine vigorous weeping willow near the Monument may have helped to overturn it; but it was laid upon her, most probably, because she was the only tangible and convenient body that could be found to lay it on. Sufficient cause might have been discovered in the mistakes in the original design, the choice of the material, and the unfaithfulness of the workman.

Various plans for its restoration had been set on foot during the many years that it had been decaying. At one time a subscription was actually made, and the Legislature was asked to aid by a gift of enough of the Sing-Sing Marble for the purpose. This trifling grant was, however, rudely refused, and the work was then abandoned in disgust. More recently there were at different times similar intentions, but none of them were matured, although the last promised favorably when the Church itself assumed the task. There could be no more fitting time than that of the completion of the new church, and the regulation and putting in order of the ground around it; and the attention of the Vestry was then naturally drawn to the condition of this monument, and to the propriety either of repairing it or of erecting another more appropriate in its stead. The latter was determined upon, and the Vestry was no doubt somewhat influenced by the consideration, that by assuming the whole direction and expense, they could select a design and position that would harmonize with the church itself, and, like it, have a lasting favorable influence upon the public taste in such matters.

Accordingly Mr. UPJOHN was employed, and the result is now disclosed to the public. For the following account of it, we are indebted to the New York Express. The Lawrence inscriptions are taken almost verbatim from the former Monument—that on the obverse side, to the memory of Lieut. Ludlow, was furnished by his family expressly for this one.

A BEAUTIFUL MONUMENT.—The corporation of Trinity Church have just erected, near the flagging which leads into the left door of the church, a very beautiful monument to the memory of two distinguished naval commanders. It is built of the same material with the church, and represents a sarcophagus on a massive pedestal. At one end is handsomely carved the hull of a man-of-war, and at the other an anchor enclosed in a wreath. It contains three inscriptions, and the one on the front side is as follows:—

"In memory of Captain James Lawrence, of the United States Navy, who fell on the first day of June, 1813, in the 33d year of his age, in the action between the frigates Chesapeake and Shannon. He was distinguished on various occasions, but especially when commanding the sloop-of-war Hornet, he captured and sunk His Britannic Majesty's sloop-of-war Peacock, after a desparate battle of fourteen minutes. His bravery in action was equalled only by his modesty in triumph, and his magnanimity to the vanquished. In private life, he was a gentleman of the most generous and endearing qualities; the whole nation mourned his loss, and the enemy contended with his countrymen who should most honor his remains."

The second inscription is on the end of the monument facing Broadway:—

"The heroic commander of the frigate Chesapeake, whose remains are here deposited, expressed with his expiring breath his devotion to his country. Neither the fury of battle, the anguish of a mortal wound, nor the horrors of approaching death could subdue his gallant spirit. His dying words were

"Don't give up the ship."

The third inscription, on the southern side of the monument, is as follows:—

"In memory of Lieutenant Augustus G. Ludlow, of the United States Navy; born in Newburg, 1792, died in Halifax, 1813. Scarcely was he 21 years of age, when, like the blooming Eurylus, he accompanied his beloved commander to battle. Never could it have been more truly said:—

'His amor unus erat, pariterque in bella ruebant.' He emulated the patriotic valor of his friends on the bloody deck of the Chesapeake, and when required, like him, yielded with courage and resignation his spirit to him who gave it.'

The monument occupies the most conspicuous place that could be given to it in Trinity church-yard, and is not only an honor to those who erected it, but an ornament to the church and the city. The designer was Mr. Upjohn, and the sculptor Mr. Jas. Frazer.

The monument is surrounded by eight cannons, which were presented from the Navy Yard.

We learn from a correspondent of the New York Observer, that there is a paper published in Constantinople called the *Haiasdan*, or *Armenian*, and under the direction of the Armenian Patriarch. Judging from what this writer says, the Armenian Patriarch understands the true position of the Protestant sects in this country, and we are glad that he has a journal at his command, by means of which he may disseminate the information among his people. The writer in the Observer thinks that the Patriarch is at heart an enemy to the Reformed Catholic Church in this country, and makes no distinction between it and the Protestant sects. However this may be, we rejoice that the Patriarch has it in his power, through the aforementioned journal, to warn his people against the insidious acts of those Protestants who seek to sow divisions among

them, and draw them away from their Church. On this subject, however, we cannot trust the opinion of a writer who thinks that if Protestantism is brought into disrepute, it is "an almost necessary consequence that Romanism is proportionably exalted, and made to appear glorious."

The best thing in this writer's letter is a translation of an article from the *Haiasdan*, which he takes pains to say is "a faithful translation," and "exactly as follows," as if it were discreditable to the Armenians. For our own part we have formed a very different opinion of it, and shall be obliged to the letter writer for further translations. If the statement is exaggerated, the *Haiasdan*, at least, is not to be blamed for following Presbyterian authorities. The article is headed "North American," and is as follows:—

"It is now two hundred years since this country became the asylum of the New Sectaries. (Protestants,) and this religion has greatly flourished there. But information lately received, shows that there also this new sect is not what it once was. There, also, it has grown old. For they who submit religious belief to examination, must either make their own understandings the foundation of their faith, and thus become Atheists, or they must return to their former condition, that is, of obedience to THE CHURCH, from which they had separated.

"This condition of things gives great pain to the simple minded and bigotted New Sectaries, for they acknowledge that their side is growing weaker and weaker every day. They are seeking for the cause, that they may adapt their remedies to it, and, having discovered the cause, they are only thrown into greater despair.

"A girl by the name of Miss Beecher, who opened a school in Cincinnati, In North America, for teaching girls, seeing that the scholars who came to her school were very few, and hearing also that every where else, but few scholars attend the schools of the new sectaries, and that those who wish to learn any thing go to the Roman schools, and, by degrees, leave their own faith, and become Roman Catholics,—wrote letters in all directions, and caused meetings for females to be held, in the principal cities of America, and she also prepared an essay to be read in those places, which has also been printed.

"From this essay we learn that the schools of these people in America have lost their reputation, and wherever the Roman Catholics open a school, even though all the inhabitants are of the new sect, they consider it better to send their children to the Roman schools, than to their own."

The following words are taken from the said Miss Beecher's letter:—

"As a model for other schools, I opened a school in Cincinnati, but I was compelled to close it for want of scholars and money. A Roman Catholic who was to receive scholars for pay, entered upon my place and took the same school, and, before commencing, he was obliged to expend 50,000 francs. Soon after, a house for noviciates, and another for a common school, were founded, at an expense of 150,000 francs; and this was in a part of the country where there was not a school even of the new sectaries, that received scholars on pay, that was not assisted by the government, and the inhabitants were chiefly Protestants, and the Roman Catholics found there, were chiefly from abroad, and were poor. If the cause of this declension of their schools is the want of money, how is it that American new sectaries are found in every part of the world? They open schools, and publish books, and the necessary funds for all come from America. We cannot believe that these persons wish to spread education in foreign lands, since they have so little care over their own land."

"Having understood that Mr. Joseph Weekes feels aggrieved at the wording of the certificate (in Mr. Dunn's communication in the Churchman of last week) signed by Messrs. Girvan, Sherman, and Bond, applying to himself what was not intended for him, we beg to state distinctly that Mr. Weekes was *not* included in the said certificate. The two last named gentlemen had never a word of conversation with Mr. Weekes on the subject, so that there could have been no intention to refer to him in any manner."

The above has been handed to us by Mr. Dunn, with a request that we would insert it as an explanation of the meaning attached to the certificate by himself, and by the gentlemen who signed it, and who have authorized this explanation of it. We may add that we took the same view of the certificate, and are both sorry and surprised to learn that any other construction has been put upon it.

P. S. Since the above was in type we have received the following which the writer, though aware of the meaning attached to the certificate by the signers themselves, desires us, nevertheless, to insert:—

For the Churchman.

Mr. Editor,—As your correspondent, Thomas Dunn, has seen fit to repeat his assertions in your last paper, respecting "the two vestrymen of St. Jude's," and has endeavored to fortify them by a certificate asserting their correctness, signed by Austin Sherman, M. D., W. H. Bond, and T. G. Girvan, some further notice of the matter may be expected by your readers. This certificate says, "We do hereby certify that the statement of Mr. Thomas Dunn in the Churchman of March 13th is *correct*."

Now the facts with regard to the signers of this certificate, so far as my associate is concerned, are, that the first two have testified to what they could have had no personal knowledge, as he had never spoken on the subject in their presence, or even scarcely seen them for the last six months prior to this certificate; also that Mr. T. G. Girvan certifies that to be correct which he had admitted to be false to my associate as well as to myself before he signed the certificate; and, in the language of Mr. Dunn, they "are hereby called upon to deny it if they can."

Now since such remarkable inaccuracies are found in one part of this certificate, it is evident that they may exist in that part which relates to myself. By some means these gentlemen are certainly in an error.

In my conversations with them I have taken the ground that if the statistics of the Church were not minutely exact, it was not of sufficient importance to bring it before the public, and from this circumstance it might have arisen. Not knowing them to be incorrect, it was impossible *for me* to "declare" or even to "admit" them to be "*untrue*."

C. J. FOLSOM.

CANON,

Relative to Delegates to the Convention of the Church in this State, adopted at this Convention in 1812.

Agreeable to the intent and meaning of the 3d article of the Constitution of the Church in this State, no Delegate shall be entitled to a seat in the Convention, unless he is a member of the congregation, and resides within the parish of the Church which he is appointed to represent.

Copy of a Resolution passed at the Diocesan Convention in October, 1802.

Resolved, That it is the opinion of this Convention, that the welfare of the Church requires, and it is in itself proper and right, that no Lay Delegates should be sent to this Convention, but such as are communicants of this Church, and have been so for at least one year previous to their appointment.

And that it be recommended to the several parishes to adopt this principle, and, as far as possible, to carry it into effect in their future delegations.

HISTORY OF THE DISCOVERY AND SETTLEMENT OF THE VALLEY OF THE MISSISSIPPI BY THE THREE GREAT EUROPEAN POWERS, SPAIN, FRANCE, AND GREAT BRITAIN, and the subsequent occupation, settlement, and extension of civil government by the United States until the year 1846. By JOHN W. MONETTE, M. D. Harper & Brothers, 2 vols. 8vo. pp. 590 and 610.

One thing, at least, may be safely said in commendation of this history: its plan is extremely regular and easy to trace. The author begins with the early explorations of the Spaniards in the valley of the Mississippi, and after a full account of De Soto's expedition, continues the history of Florida down to her admission into the Union. The second book, "France in the valley of the Mississippi," contains the history of French settlements from Canada to New Orleans as late as 1764, and includes an account of the Jesuit missions among the Illinois and Iroquois, the expedition of La Salle, and the Natchez wars. Then comes the third book, "Great Britain in the valley of the Mississippi," narrating the wars with the French and Indians, to which the steady advance of an Anglo-American population gave rise. "Spain in the valley of the Mississippi," is the title of the fourth book, which is taken up with the history of Louisiana down to its transfer to the United States. The fifth book, which makes up the whole of the second volume, is occupied with the progress of the United States in the same regions, and terminates with the organization of Texas as a member of the Union.

"The Pictorial History of England," Nos. 19 and 20, bring the reader down as late as the death of Elizabeth. This work continues to deserve the eulogies which have been passed upon it.

THE LIFE AND VOYAGES OF CHRISTOPHER COLUMBUS. By WASHINGTON IRVING. (Abridged by the same.) Harper & Brothers, 12mo. pp. 325.

What more desirable addition to our stock of popular reading could have been suggested than this abridgment of one of the most elegant and valuable of historical biographies, and that too executed by the author himself? In its present form the work will be read by young people, and must find a place in every school library. It includes the author's account of a visit made to Palos, and is illustrated by maps and cuts from old works and monuments. A "Glossary of words not easily understood" is appended—a feature which might advantageously be introduced in very many of those works designed for the young and for general readers.

"The Juvenile Budget Re-opened"—18mo. pp. 250—containing further selections from the writings of Dr. John Aikin, has been issued by the same publishers, and is a sequel to "The Juvenile Budget Opened," which we mentioned last week.

We learn, with satisfaction, that the new Calvary Church, corner of 21st street and 4th Avenue, will be ready for consecration on Wednesday, the 4th of May.

From the Banner of the Cross.

THE COLLEGE OF ST. JAMES—NEAR HAGERSTOWN MARYLAND.

DEAR SIR.—Allow me to thank you for your notice of the College of St. James a short time since, and to ask space in the Banner for some plain words, which must be their own apology. We have never solicited nor much desired commendatory notices of our work here since it began in October, 1842. Our design and effort have rather been to earn by quiet, hard work, the confidence of Churchmen, not doubting that in this way and without many public notices, the good end which was contemplated would be most surely attained, viz., the foundation of a permanent Institution for the safe keeping and sound training of the Children of the Church. We have not thus far been disheartened, nor do we now see any reason to doubt the continued success of the effort.

But wise friends around tell us that we say too little about ourselves, and that our silence leads many who wish us well, and would aid us by their influence and their means, to suppose that we are now so well off that we no longer need their aid in either way. I write now to correct any such idea.

True, we believe the College to be no longer an experiment. It is full and in successful operation, but it has *nothing* to depend upon but its good character (so far as it may have this,) and the support and friendship which this character may secure.

The College has no endowment whatever. The Board of Trustees which possesses all the usual corporate and university powers, posesses little else. Our charter allows us to hold property to the nett annual value of fifteen thousand dollars:—that is the full amount of the principal of our present property, viz., the College and Grammar School buildings, and the twenty acres on which they stand. Though for more than a year after the enterprize began, the officers worked without any salary, though now their salaries are very unusually small, still the College can do no more than sustain itself from year to year. Besides meeting our current expenses, we ventured two years since, in order to accomodate an increasing number, to make a loan, sufficient to erect a plain but commodious Grammar School (costing two thousand dollars,) payable in small annual instalments. We were at the same time unexpectedly compelled, before receiving a clear title to the property, to pay more than one thousand dollars due on its purchase money, as the original subscribers to that object failed so far in ability to meet their pledges. This latter amount we hope may from some liberal source (what shall it be?) be returned to the Treasury of the College, as this is semi-annually supplied only from the current payments of the pupils, and is as often exhausted by the current outlay. If its income continue what it has been, the College will be able to pay the annual instalments on the Grammar School from its own means. More it cannot do; the effort to do more than meet daily, ordinary expenses has broken down many of our schools. But besides this we need for the full efficiency of our plan, a new building for the College students, specially suited to the domestic character of our discipline, and affording at once facilities for careful supervision, and at the same time commodious studies, dormitories, &c., properly arranged for boys of more advanced years. The time is now approaching at which we hoped that the liberality of others might offer us the means of such a building; and as a correspondent asked in the Banner a year or more since whether St. James's did not need aid like other schools, I answer (even at this late day)—we do need aid to erect such a building. We can still exist and work on as we are now doing, but we cannot grow as we ought. The present College building was erected as a private mansion, and though it admitted, to an unusual degree of adaption to its present use, yet now the older classes are formed, we need more spacious rooms for studies, dormitories, dining-hall, &c. &c. Whenever we can have these in a new building, our present rooms will then answer admirably for the various departments of academical instruction. And the more knowing friends who urge me to write as I now do, say that we must tell our wants or people abroad will suppose we have none. We will not go into debt for any new buildings. This is our resolution. We try to keep out of debt from any source. We are not yet therefore oppressed by any obligations we cannot meet; and we hope that this safe policy may bring us the aid we must have if we are to advance; though the opposite policy,—incurring debts and then appealing for relief from the consequent extremity—has sometimes seemed the most successful way of enlarging an Institution.

It is perhaps but justice to the College to say that even now it is affording gratuitous education, board, &c., to the annual amount of more than one thousand dollars. We ardently desire to be able to do more in this way, and are ready to establish scholarships securing to the nominees board, tuition, &c. &c., for sums, the interest of which will not reach more than half the regular charge. Who will endow such scholarships?

By the kindness of one friend, the College has the use of a respectable Philosophical Apparatus, first brought here by a former instructor. This, however, needs enlargement.

By the liberal aid of another, the College a year ago secured on favorable terms a very useful Library of more than three thousand volumes; these, with the private libraries of the officers, afford some fair supply to our wants in this way; but donations to the Library either of Books or the means to procure them are very desirable.

The faculty is complete; every department is filled, —we hope with sufficient ability; we are sure with hearty zeal and untiring toil.

And we want more pupils; that is, we have room and instruction for more, and would be glad to have them. This is here said because friends write us word from various quarters that reports prevail that we are full and can receive no more pupils. We are never full.—Just now we could well accomodate ten or fifteen boys more.

Things have gone well with us; those who began the work were fully familiar with its nature, trials, disappointments and reasonable results; they have found their fears and hopes equally fulfilled. Of true success and of all good fruits they have seen enough to feel full courage to pass on.

This too should be added. The College is not in any sense an individual enterprize, or dependent on the will or life of any man. The Diocese of Maryland, as such, sanctioned and aided the effort and scheme; and the Trustees (all of whom the charter requires to be Protestant Episcopalians) have adopted by-laws which forever secure to the Church an efficient control. The Bishop must always be "Visiter" with real powers—He must always sanction the choice made by the Trustees of the Rector; the Rector must always be a Presbyter, and the religious worship and teaching always those of the Church; unless therefore Providence forbid its continued prosperity, the College, so far as human foresight can secure it, must forever with all its means and influences work under and for the Church.

The North has her Colleges more or less controlled by the Church. This however is the only chartered College as yet belonging to the Church, south of Mason and Dixon's line.—There is work enough for many more, and we hope in due time to see them. Until they arise St. James's offers its services to all of any diocese who desire them. It belongs to Maryland, and is designed to benefit her; but not Maryland only. It is open to youth from any state or diocese.

I said I should speak without reserve, and have done so. In speaking for the Church and her works, it is false modesty to hesitate to speak all and to speak plainly.—Churchmen will require no apology.

Very truly yours, J. B. KERFOOT.
Rector of the College of St. James.

March 12th, 1847.

To Correspondents.

We have received from Mr. Thomas Dunn a reply to Mr. Shimeall in ample time for the present number. We have preferred, however, for obvious reasons, to defer it to our next.

"A Constant Reader" is received.

"P.," "Old Subscriber," and "J.," in type, and will appear next week.

FOREIGN ITEMS.

DIOCESE OF RIPON.

ST. SAVIOUR'S, LEEDS.—MR. MACMULLEN.—We have been requested by Dr. Macmullen, of Taunton, Somersetshire, to publish the following letter:—

TO THE REV. DR. HOOK, LEEDS, YORKSHIRE.

REV. SIR,—The signature to this letter, will naturally connect the writer, in your mind, with an individual who has recently acquired a very unenviable notoriety in your locality; and I shall preface my letter with the statement, that I am his father, which you will, I am sure, consider a sufficient apology for me, as a stranger, addressing you, when I tell you that I am in the literal sense of the word, an English Churchman, deprecating as much Popery on the one hand, as Puritanism on the other. I need say no more to express the nature of my feelings at my son's unhappy secession; but if anything could have aggravated my sorrow, it was the impression conveyed to me (as well as others) by your sermon preached on the 3rd of January, that it had been preceded by resistance, to the episcopal authority and disobedience to the express commands of his Bishop. This was so contrary to his principles and general conduct, that I found it difficult of belief, but I abstained from any public expression of my sentiments until quite satisfied of the state of the case.

I am now enabled to give an unequivocal contradiction to any such accusation, and to assure you, that if you have been led to believe what your words seem to imply, you have been altogether deceived. You are, perhaps, not aware that the sermon preached by Mr. Macmullen, on "All Saint's Day," was sent by him *spontaneously* to the Bishop, and that his Lordship returned it with an opinion that it contained nothing contrary to the doctrine of the Church of England, but that the apparently studied omissions in it were objectionable, and caused the Bishop to desire that the author would discontinue his ministrations in the Diocese. From that moment, my son abstained from all parochial duty, as a matter of course; and stretching the Bishop's prohibition to the utmost limits, ceased even to attend the schools (which till then had been chiefly under his superintendence) and to visit the sick, and he only remained at Leeds as a private individual, and because in the unsettled state of his mind he considered it more convenient than removing elsewhere. Did circumstances permit me, it would be easy to clear him from every charge or insinuation of Jesuitism, and the time may yet come when it shall be made appear, that however false the final step he has taken, he has pursued an honest and straightforward course throughout, and that he has never used his influence as a Priest in the English Church, to make proselytes to that of Rome. It is natural for those who do not know him to indulge suspicions on that head, but I, who am thoroughly acquainted with his high principles, his unflinching integrity, his humility, and earnest piety, am quite persuaded that he is incapable of anything approaching to subtlety; and, although no one can condemn or deplore more than I do, his adoption of the Church of Rome, yet I firmly believe that it has arisen from a sincere and overwhelming conviction that the step involved his eternal happiness. Let me distinctly state, rev. Sir, that I cannot entertain an idea of you having *intentionally* misrepresented his conduct, and while I leave it to your cooler judgment to determine whether, under any circumstances, the pulpit be a fit place for vituperating an individual, and whether it be consistent with that charity which "thinketh no evil" to speak hard words of an erring brother, I can make due allowance for the excited feelings of an earnest Anglican who sees, as he imagines, his flock exposed to the insiduous approaches of Romanism, and is anxious to warn them of their danger. I have only to add, that as an act of justice towards my son, no less than of satisfaction to my own feelings and those of my family and friends, I shall insert this letter, next week, in the *English Churchman* newspaper, together (if you approve) with any reply which you may feel disposed to favor me with.

I am, Rev. Sir, yours obediently,
S. MACMULLEN, M. D.

Taunton, Somersetshire, Feb. 9. 1847.

ST. JAMES'S ENFIELD HIGHWAY,—On Sunday week the Rev. J. F. Russell, B. C. L., the incumbent of St. James's, Enfield Highway, preached a most temperate and able sermon in defence of the Catholicity of the English Church, against the unjust claims and usurpations of modern Rome; at the same time showing most clearly the folly of attempting to frighten the faithful out of their Church principles by any false cry raised in consequence of imaginary Popery. On the following day an address, signed by the Revs. A. Chirol, W. B. Flower, and the principal parishioners, was presented to Mr. R. requesting the publication of the sermon, which, under existing circumstances, could not be of the utmost value. Mr. Russell, however declined for the reasons stated in the reply, of which the following is a copy.

"Eagle House, Enfield Highway, Jan, 29, 1847.

"GENTLEMEN,—I beg to thank you sincerely for your address, in which you offer me your 'warmest thanks for the sermon,' I preached on the 17th inst., and earnestly request me to print it. It would have given me great pleasure to have complied with your desire, but for the following reasons, which, I trust, will prove amply satisfactory to you. The first, is the fact, that single sermons, unless under extraordinary circumstances, seldom, if ever, defray the cost of their publication. The second and more cogent is, that I am happy to find by your address itself, that the sermon has already had the effect which it was chiefly intended to have; viz., that of vindicating myself from the harsh and injurious calumnies that have been so liberally circulated, respecting the principles and usages which, in obedience to the Church of England, I have felt it my duty to teach and practice. That I possess the confidence of the influential portion of my congregation, is to me a matter of great thankfulness, and I sincerely hope that so long as I shall remain among you, the Head of the Church will grant us His blessing, and enable us to live together in unity, peace, and concord.

"I am, Gentlemen, your faithful pastor
and sincere friend,
"JOHN F. RUSSELL."

Notices.

TO THE BENEVOLENT.

A letter received in this city from an American lady, the wife of the Missionary at Bay Roberts, in Newfoundland, describes the situation of the fishermen and their families at that place, as one of great destitution and suffering, owing to the failure of the fisheries, the potato rot, and the want of employment. It is proposed that the rich and benevolent should give a small sum for their relief, to be forwarded to the Rev. Mr. Lowell, at Bay Roberts, to be distributed amongst those in greatest need, to prolong their existence. These people are represented as worthy of such assistance, and very ready to work when they can procure employment.

Mr. Charles N. S. Rowland, No. 55 Water street, has consented to forward the contributions. *To be of service, the aid must be immediate.*

☞ The Rev. Samuel P Parker will preach in the Church of the Epiphany, Stanton street, on Sunday evening, April 4.

Service to commence at half-past 7 o'clock.

April 3, 1847.

CONFIRMATIONS BY BISHOP DE LANCEY.

March 14, 1847, in St. George's Church, Schenectady, *twenty-seven* persons.

March 21, 1847, in the Floating Church of our Saviour, New York, *twelve* persons.

March 28, 1847, in All Saints' Church, New York, *fourteen* persons.

March 28, 1847, in the Church of the Epiphany, *twenty-six* person—(two of whom were from Trinity Parish.)

CONFIRMATION.

Bishop DeLancey will hold a confirmation at the Church of the Crucifixion, at the Broadway Lyceum, near Prince street, on the afternoon of Easter Sunday, at 3 o'clock. Seats Free.

Emmanuel Free Church—Corner of Prince and Thompson streets.—A confirmation will be held in this church, by the Rt. Rev. Bishop DeLancey, on Sunday evening next, April 4, (Easter.)

Service to commence at half-past 7 o'clock, P. M.

It is requested that the names of candidates for confirmation from other parishes, may be handed in, if possible, the day previous.

April 3, 1847.

THE CHURCH OF THE CRUCIFIXION

At the Lyceum, Broadway, near Prince street,
Rev. J. F. SCHROEDER, D.D., Rector,

Is open for Divine Service, three times every SUNDAY, at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every THURSDAY night, at 7 1-2. On each occasion, there is a Sermon or Lecture. All the seats are free.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

At a meeting of the Committee held the 27th March, the following appointments were made for one year, commencing the 1st of April:

Counties.	*Stations.*	*Missionaries.*
Albany	Cohes	Rev. J. B. Gibson.
Columbia	Cleverack, Chatham, Corners and Valatie.	" Frederick F. Tiffany
Delaware	Walton & Hampden	" Wm. G. Heyes.
Dutchess	Clinton & parts adjacent	" C. Donald McLeod.
	Pleasant Valley	
Essex	Keeseville and Port Kent	
	Ticonderoga	
Franklin	Malone	" H. S. Atwater.
Greene	Oakhill	" Liberty A. Barrows.
	Prattsville and Gilba	" James W. Stewart.
	Windham and Lexington	" Thomas S. Judd.
Herkimer	Fairfield and Norway	" William Baker.
Otsego	Exeter	" John Hughes.
	Gilbutsville	" Henry Peck.
	Westford	" Joseph Ransom.
Putnam	Patterson, & North Salem in Westchester co.	" Alfred M. Loutrel.
Queens	Cold Spring Harbour	" Isaac Sherwood.
	South Oyster Bay	" Wm. A. Curtis.
St. Lawrence	Canton	
	Morristown & Rossie	" George N. Slack.
	Waddington & Norfolk	" J. H. Hanson.
Suffolk	Islip and Patchogue	
	Sag Harbour	" Henry Teloy Roberts.
	Setauket	" F. M. Noll.
Sullivan	Monticello	" Edw. F. Fowler.
Ulster	Esopus	" J. J. Bowden.
	Marlborough	" Samuel Haukesley.
Warren	Chester	" W. W. Hickox.
	Glens Falls and Luzerne	" Henry McVickar.
Washington	Fort Edward and Argyle	" J. Alden Spooner.
	Granville and Hampton	" Moore Bingham.
	Sandy Hill and Fort Ann	" S. B. Bostwick.
	Whitehall	" Edw. F. Edwards.

The Treasurer reported that the quarterly amount due to Missionaries on the 1st of April would be $968 75
While the funds at present in hand are only 166 23

Leaving a deficiency to meet the payment that will then be due of $802 52

The Missionaries will consequently not feel at liberty to draw until advised of the ability of the Treasurer to meet the payments.

THOS. C. BUTLER,
Recording Sec'y.

The Committee have made the above appointments, relying upon the Church in this Diocese to sustain the Missionaries so appointed.

They cannot beleive, that a Diocese able as this, will be found wanting in a crisis like the present.

The Committee feel confident that the Divine blessing has not so far been withdrawn as to leave churchmen to abandon to spiritual want and destitution those emphatically their neighbors.

JOSEPH H. PRICE,
Chairman.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—The Annual Meeting for the election of Officers and Lay Managers of this Society, will be held in the Sunday School-room of the "Church of the Ascension," on the evening of "Monday in Easter Week," (5th inst.,) at half-past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec.

N. B. The members of this Society are "all clergymen residing in the city of New York, and canonically connected with the diocese; patrons paying to the Treasurer one hundred dollars or more at one time; life members paying fifteen dollars or more at one time; and annual subscribers, making an annual contribution of not less than one dollar."

New York, April 3, 1847.

Anglo-American Free Church of Saint George the Martyr, No. 410 Broadway.—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of BRITISH EMIGRANTS AND ENGLISH RESIDENTS, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M., 3 P. M., and at 7 1-2 o'clock in the evening.

MOSES MARCUS, Rector.

New York, March 27, 1847.

Protestant Episcopal Church of the Messiah—(A congregation of colored persons.)—This congregation now worships in the large Hall, No. 473 Houston street, near Broadway. Service—morning, afternoon, and evening.

REV. ALEXANDER CRUMMELL, Rector.

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A M, and 7 1-2 P. M. Sunday School at 2 1-2. Services every Wednesday evening, at 7 1-2 o'clock.

Free Church of the Epiphany.—At the request of the Ladies' Benevolent Society of this church, the subscriber takes the liberty of stating, that they are engaged in preparing clothing for the poor; and respectfully solicit the aid of their friends. Donations of any kind will be thankfully received. They may be left at Messrs Stanford & Swords, 139 Broadway; the Church Depository 20 John street; 77 Second Avenue; or at their sewing room in the basement of the church, on Monday evenings

LOT JONES, 77 Second Avenue.

Protestant Episcopal Church of the Messiah.—The Female Assistance Society of this Church intend giving a Fair for the benefit of the same, immediately after Easter, and respectfully solicit of the members of the Church, and the public generally, such articles or fragments as may be useful for this purpose.

Articles may be left with either of the following named persons:

Mr. A. Tyson, 160 Sullivan street.
John Peterson, 7 York street.
George T. Downing, 690 Broadway.
Rev. Alexander Crummell, 271 Mott street.

New York, March 13, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 23d March, the Treasurer has received the following contributions:

From Ladies' Missionary Association, Trinity ch, Newtown, Ct, half, 8 50; St John's, Essex, Ct, for the West, 10; S S, St Andrew's, Harlem, N Y, 2. Total, $20 50.

THOMAS N. STANFORD, Treasurer,
New York, March 30, 1847. 139 Broadway.

Foreign Missions.—Since his report of March 23d, the Treasurer acknowledges the receipt of the following amounts:—

From Ladies' Missionary Association, Trinity ch, Ct, half, 8 50; Miss Eliza Crawford, Amherst C H, Va, for Africa, 5; Bishop Polk Missionary Association, Christ ch, Mobile, Ala, 4th annual payment, education Emma Alabama Jones, Africa, 20. Total, $33 50.

J. SMYTH ROGERS, Treasurer,
New York, March 30, 1847. 69 Wall street.

THE POOR.

St. Simon's *Free German Church*. The undersigned gratefully acknowledges the receipt of *a valuable bundle of clothing* from a lady, for the poor.

Further donations, being still greatly needed, are respectfully solicited, and will be thankfully received.—They may be left at Messrs. Stanford & Swords, 139 Broadway; or with the subscriber, 216 Houston street.

THOMAS COOK.

New York, March 24, 1847.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 23d inst. the following contributions, viz:—

From St Stephen's ch, New York, Rev J H Price, monthly offerings, 15; St Clement's ch, New York, Rev E N Mead, 35. Total amount, $50.

C. N. S. ROWLAND, Treasurer,
March 30, 1847. 55 Water street.

Soldier's Mission Church.—Amount due, $512.
Received, from George Jones, Esq. - - - 25.

Balance to be raised before 19th April, - - $487.
On part of Committee,
JOHN MCVICKAR, Chaplain, &c.

New York, March 30, 1847.

Clerical Changes.

The Rev. J. M. Willey, from Grace Church, Saybrook, to the Rectorship of the new parish of Calvary Church, Stonington Borough, Ct.

The Rev. G. W. Nichols, from Christ Church, East Haven, to St. James's, Westville, Ct.

The Rev. D. P. Sandford, from St. Paul's, Woodbury, to Christ Church, and St. Peter's, Oxford, Ct.

The Rev. J. H. Nichols of New Haven, to the Rectorship of Trinity Church, Bristol, Ct.

The Rev. Meyer Lewin has resigned Dorchester Parish, Dorchester co., and accepted the Rectorship of St. Michael's Parish, Talbot co., Md. Post office, Royal Oak, Talbot co., Md.

Died.

In Catskill, on Wednesday morning, the 17th inst., of a nervous congestive fever, CAROLINE J., wife of JOHN M. DONNELLY, aged 30 years.

Mysterious indeed are the ways of Providence! A short week previous to her death, the deceased was in full health, and the active discharge of the manifold duties of religious and domestic life.

By this sudden bereavement her family and husband are thrown into deep mourning, and the Church deprived of an efficient and valuable member.

Calendar.

APRIL.

4. EASTER DAY.—*Proper Anthems (printed immediately before the Collect) instead of "Venite exultemus;" and Proper Psalms instead of the Psalms for the day.*
5. Monday in Easter Week.
6. Tuesday in Easter Week.
11. First Sunday after Easter.
18. Second Sunday after Easter.
25. Third Sunday after Easter.—St. Mark the Evangelist.

Advertisements.

MRS. AND MISS COOK'S
FRENCH AND ENGLISH
School for Young Ladies,
NO. 98 TWELFTH-STREET,
Between Fifth and Sixth Avenues,
NEW YORK.
March 27—3t

Church Publishing and Bookselling Establishment.
HENRY M. ONDERDONK,
10 John street,
Under the office of the Churchman.
[List of Publications continued.]

32. Beveridge on Public Prayer and Communion.—The great necessity and advantage of Public Prayer, and Frequent Communion, designed to revive Primitive Piety. 18mo. Muslin. 50 cts.
33. Same work. Cheap edition. 25 cts.
34. Siege of Litchfield.—A Tale of the Great Rebellion, by W. Gresley, M.A. 12mo. Cheap edition. 25 cts.
35. Two Discourses on Prophecy, with an Appendix, in which Mr. Miller's scheme, concerning our Lord's Second Advent, is considered and refuted. By S. Farmar Jarvis, D.D., L.L.D. Cheap edition. 12mo. 25 cts.
36. Christian Shepherd Guiding the Lambs of his Flock, intended as an aid to a profitable use of the Book of Common Prayer. Square, 16mo. Paper. 20 cts.
37. Same work. Muslin. 35 cts.
38. Devotions for the Young.—A Manual of Private Devotions for the use of Young Persons. Altered from the English edition. Square 16mo. Paper. 20 cts.
39. Same work, muslin, plain. 35 cts.
40. Mrs. Leicester's School, or the History of several Young Ladies, related by themselves; by Charles Lamb and Sister, 1 vol. 16mo. Muslin. Splendid frontispiece. 50 cts.
41. Fanny Herbert, and other stories; by Mary N. McDonald. 1 vol. 16mo. Muslin. 50 cts.
42. Vestry Room Desk and Pew Calendar, for 1847. Containing all the Holy Days, Feasts, and Fasts of the Church, marked in their proper dates. (Published yearly,) per doz. 35 cts.

*** List to be continued.

NOW READY.
The Offices, Duties, and Responsibilities of Wardens and Vestrymen, by a Presbyter. Price 10 cts, single; per dozen, $1; per hundred, $7.
April 3.

PROPOSALS for publishing by subscription, designs for Country Churches, and Rural Houses, consisting of Plans, Sections, Elevations, Details and Perspective View of each Church and House; with designs for Church Furniture and Decorations, and Hints upon Stained Glass, &c. &c. By Richard Upjohn, Architect.

The expediency of the proposed publication is suggested by the increasing demand for Country Churches of moderate cost, and similar in style to St. Paul's, Stockbridge, Mass., and others, which have been erected by the subscriber in several of the New England and Middle States. The desideratum has been a mode of erection that should come within the means of the feeblest congregation, yet be in all its essential features, *a Church*—plain indeed, but becoming in its plainness. This demand, it is believed, the Churches referred to have generally met. When the means are limited, but little can be devoted to mere ornament; nor can ornament in any case commend itself to good taste, when it thrusts itself on the observer with unmeaning intrusion, and has no connection with the purposes and utilities of the place.

Without fitness of arrangement and adaptation to the end proposed, no structure—however elaborate and costly—can be pronounced truly beautiful—and with these qualities the simplest and plainest edifice may claim the praise. Nowhere, perhaps, is this want of fitness more apparent, or more offensive, than in our Church architecture. How often do we look in vain for that air of tranquil repose, that sober and solemn aspect, which command even an involuntary respect, and tend to secure the sacred structure from irreverence and profanation.

In the projected work the proponent hopes to show the practicability, and to furnish the means, so far as plans can do it, of erecting Churches which—though modest in size, and moderate in cost—shall yet fulfil the important requisites just named.

There is a widely increasing taste and demand for rural residences of a character more picturesque and pleasing than that which has generally prevailed. The designs presented will be of a style to meet this demand—they will be simple and not expensive.

The designs for fonts, chairs, and stained glass, will be suited to the class of buildings which it is proposed to illustrate.

The work will be put to press as soon as a sufficient number of subscribers is secured to justify the undertaking, and will be published without delay. Persons wishing for the work are requested to send their names promptly to the subscriber, 76 Wall street, New York.

Due notice will be given when the work is ready for delivery.

The work will be issued in one volume, royal quarto, neatly and securely done up in muslin. It will contain eight designs for Churches and Houses, executed in the best style of lithograph. A full letter press description on good paper and in fair type will accompany the plates. The price will be five dollars a copy.
April 3.

CHURCH SCHOOL FOR YOUNG LADIES,
Under the supervision of the Pastor of the Church of the Holy Communion.
Miss. A. AYRES, Principal.

THIS School will be opened on the 14th of May, at No. 54 Twenty-first street, N. Y. As its name indicates its character, it may be sufficient to state that together with careful instruction in all the branches of a complete female education, a leading object of the school will be to train the pupils in the principles of our most holy Faith, as set forth in the Book of Common Prayer. In accomplishing this, it is purposed to adopt the system hitherto pursued at St. Paul's College, as far as it can be applied to a day boarding school for girls.

The plan of the school is, to take charge of the pupils during the whole of the day, in order that they may prepare their lessons under the direction of their teachers, and have the advantage of their company also in their hours of recreation.

The number of scholars is to be limited to twenty-five, and though none will be received over 12 years of age, there will be no facilities wanting to finish the education of all who may enter.

Further information respecting the school may be obtained from the Rev. W. A. Muhlenberg, D.D., and (until the 1st of May) of Miss Ayres at her present residence, No. 134 Thompson street, any Saturday morning, between the hours of 12 and 2. She would also refer to the following gentlemen, whose daughters have been under her care as private scholars—

L. M. Hoffman, Esq., W. F. Cary, Esq.,
W. H. Aspinwall, Esq., J. H. Swift, Esq.,
Gov'r. M. Wilkins, Esq., R. B. Minturn, Esq.
March 13. Hamilton Wilkes, Esq.

MR. YOUNG'S
ENGLISH AND CLASSICAL INSTITUTE,
No. 1 Abingdon Square, corner of Bank st.

THIS School which has for nearly three years been located at No. 88 Fourth street, will be removed on the first of May, to the large and pleasant house, No. 1 Abingdon Square. The rooms will be fitted up and furnished with all the comforts of private parlors.

In addition to a thorough course of English and Classical instruction, the principal modern languages, drawing, vocal music, &c., are taught by competent instructors.

Terms—from $10 to $15 per quarter, without extra charges for any studies. Two or three pupils will be admitted into the Principal's family as boarding scholars, at a charge of $200 per annum, payable quarterly in advance.

Circulars containing particulars, references, &c., may be had till 1st of May at 88 Fourth street.
March 27—tf

DAILY GOVERNESS.
A YOUNG LADY desires to make arrangements with families as Daily Governess. She is experienced in teaching all the usual English branches, also Music, French and Italian. For further particulars reference may be made to the Rector of St. Luke's Church, or a line addressed to "Governess," care of Demarest & Munn, No. 2 Wall street, will receive immediate attention. March 27—4t

ST. PAUL'S CHURCH.
PEW 76, middle aisle, eligibly situated, for sale low. Possession immediately.
Apply to the Sexton, or at 190 Maiden Lane.
March 20—3t§

ST. PAUL'S COLLEGIATE INSTITUTE,
LITCHFIELD, CONN.

REV. S. D. BERRY, late President of Shelby College, Ky., has purchased the residence of the Rev. Mr. Eastman, (on Prospect Hill, one mile from the centre of the village,) well known as the most favorable location for giving private family instruction in all those branches of education taught in Academies and best regulated Colleges.

The course of instruction will be strictly elevated and critical, and in accordance with the principles of the Protestant Episcopal Church. The students will be received into the family of the Rector; and at *all times* be under the direction and inspection of himself and Professors; of whom, there will be one to every twelve students.

Every inducement will be offered for their social, intellectual, and religious improvement; and for keeping them from those temptations and dissipations sometimes connected with public institutions. Students are admitted into the *English* or *Preparatory Department* at any age, or for any space of time not less than one session. The *Collegiate* course will comprise a term of four years, and with the same preparation necessary for entrance to the Freshman Class in our N. E. Colleges. The academical year is divided into two sessions. The first to commence on the first Wednesday in May. The second, first Wednesday in November.

Terms—Including tuition, board, wood and lights, $100 per session.

Tuition—For day scholars in Collegiate or Classical studies, $20. In *English* studies, $15.

Special attention will be given to Penmanship, English Composition, and the higher Mathematics; and opportunities offered for Drawing, Painting, and Agricultural Pursuits.

To the Board of Overseers and Patrons the Institute will be always open for inspection.

N. B. Special attention will be given to those who intend making teaching their Profession.
J. D. BERRY, Rector.
April 3—3t§

VALUABLE ENGLISH WORKS.
AT REDUCED PRICES,
Now selling at only $1 per volume.

1. Beckmann's History of Inventions, Discoveries, and Origins. 2 vols., with portraits, $2.
2. Sismondi's Historical View of the Literature of the South of Europe. 2 vols., with portraits. 2 00.
3. Roscoe's Life and Pontificate of Leo X. 2 vols., with portraits. 2 00.
4. Roscoe's Life of Lorenzo de Medii. 1 vol., with portrait. 1 00.
5. Schlegel's Lectures on Dramatic Art and Literature. 1 vol., with portrait. 1 00.
6. Schlegel's Philosophy of History. 1 vol., with portrait. 1 00.
7. Memoirs of Colonel Hutchinson. 1 vol., with portrait. 1 00.
8. Memoirs of Count Grammont and Charles II. 1 vol., with portrait. 1 00.
9. Schiller's History of the Thirty Year's War in Germany. 1 vol., with portrait. 1 00.
10. Schiller's History of the Revolt of the Netherlands. 1 vol., with portrait. 1 00.
11. Coxe's History of the House of Austria. Vol. 1, with portrait. 1 00.
12. Lanzi's History of the Italian Painters. Vol. 1, with portrait, 1 00.
13. Miscellaneous Works and Remains of the Rev. Rob't Hall. 1 vol., with portrait. 1 00.

Imported and for sale by
HENRY KERNOT, 633 Broadway.
April 3—2t

NEW EDITION OF COLLIER'S ECCLESIASTICAL HISTORY.

APPLETON & Co., have just imported an Ecclesiastical History of Great Britain, chiefly of England, from the first planting of Christianity, to the end of the reign of King Charles II, with a brief account of the affairs of Religion in Ireland, collected from the best ancient Historians, Councils, and Records. By Jeremy Collier, M.A. New edition, with a Life of the Author, the Controversial Tracts connected with the History, and an enlarged Index. In 9 vols. 8vo. Price $25.

This is an accurate reprint of Collier's great Work, *without note or comment*, adding the controversial pieces relating to the history published at the time, and a life of the Author, embracing a review of his opinions and those of the non-jurors, as a body, expressly written for this edition.

A. & Co. have lately imported "Bingham's Christian Antiquities," and other works. A new edition, in 9 vols. 8vo. $25.

Bingham's Christian Antiquities. Complete to 2 vols. Large 8vo. $7 50.

Bishop Bull's Complete Works. A new edition. 8 vols. 8vo. $16.

Dean Comber's Liturgical Works. 7 vols. 8vo. $14.
Dr. Waterland's Complete Works. 6 vols. 8vo. $20.
Bishop Beveveridge's do do New edition. 7 vols. 8vo. $20.
Watts' History of Infant Baptism. New edition. 8 vols. 8 vo. $10.
Girdlestone's Commentary on the Holy Bible. 6 vols. 8vo. $8.
Dean Jackson's Works. New edition 12 vols. 8vo. $30.

*** List to be continued.

EPISCOPAL ACADEMY OF CONNECTICUT.

THE next Term of this Institution will commence on the last Tuesday in April, and continue fourteen weeks. Every branch is taught requisite to prepare young men for College or for the active pursuits of life. The charges for tuition are $7 per term for the Classics and higher English branches, and $6 for the lower. Board may be obtained in respectable families at $2 per week, exclusive of fuel and washing. The Principal receives into his family those pupils whose parents desire it, who will be more particularly under his care, at an expense of $50 per term, including every thing except books and stationary.

Application may be made to the Principal,
S. B. PADDOCK, Cheshire, Conn.

References may be made to the Trustees—
Rt. Rev. Dr. Brownell, Rev Dr. Totten, Wm. S. Lee, Esq., Hartford; Rev. Dr. Croswell, Rev. S. Jewett, Hon. Wm. W. Boardman, J. B. Robertson, M.D., New Haven; Rev. Dr. Holcomb, Holbrook Curtiss, Esq., Watertown; Rev. Dr. Jarvis, Middletown; Rev. J. L. Clark, Wm. R. Hitchcock, Esq., Wm. H. Scovill, Esq., Waterbury; Rev. Wm. Watson, Plymouth; Hon Reuben Booth, Danbury; Daniel Russell, Esq., Portland; John Beach, Esq., Newtown; Rev. E. E. Beardsley, H. J. Driggs, M.D., Lloyd Morse, Esq., Cheshire. April 3—3t§

MOUNT WASHINGTON COLLEGIATE SCHOOL
No. 204 Fourth street.
Fronting on Washington Square.

MESSRS. HUBBS & CLARKE, have removed their Institute to the new building they have erected for their School, on the corner of Fourth and Macdougal streets, fronting on Washington Square. The location is central and pleasant, and easy of access from all parts of the city.

A part of the house has been reserved for the residence of the family of one of the Principals. The Rooms of the School both for recitation and study, are spacious and attractive, and fitted with special reference to the health and comfort of the pupils.

The facilities afforded for thorough Classical and Business education, as well as for juvenile instruction—courses of study—times of public exercises of the School—times of awarding Certificates and Diplomas, according to a just system of graduating scholarship and deportment—seasons and times of meeting of the Young Men's Literary Society of the School—regulations for the extra session of study, under the care of instructors for those pupils whose parents desire it—parental nature of the government and discipline—advantages for physical exercise—terms and references, (all of which will be explained in the Circular and Catalogue about to be published,) may for the present be learned by personal interviews with the Principals. Parents seeking a place for the education of their sons are invited to visit this Institution. March 6—tf

HISTORY OF TRINITY CHURCH.

JUST published and for sale by Stanford & Swords, an Historical Sketch of Trinity Church, New York, embracing a period of 150 years, illustrated with 8 engravings of the Churches—with an Appendix containing Report in full of the Building Committee of the present Church, and a list of all the grants made by the corporation to Churches, individuals, and for public purposes, names of Church officers during the whole period, &c. &c. An elegantly printed 8vo vol. Price, $2.
April 3.

PROFESSOR TAPPAN ON EDUCATION.
Recently Published.

A DISCOURSE on Education, delivered at the Anniversary of the Young Ladies' Institute, Pittsfield, Mass., October 2. 1846. By Henry P. Tappan, D.D. In 8vo. pp. 42, beautifully printed. Price 25 cts.
For sale by
HENRY KERNOT, 633 Broadway.
April 3—2t

TO RENT.
PEW No. 24, in the south aisle of Trinity Church. Inquire of William E. Duncomb, Esq., 27 Beekman street. April 3—tf

TRINITY CHURCH.
TO LET, a Pew well situated in the north aisle, known as No. 124. Apply to Edward N. Rogers, at the Comptrollers Office, Fulton street, or to Archibald G. Rogers, No. 7 Broad street. April 3—4t§

ST. JOHN'S INSTITUTE,
MOUNT ALBAN, D. C.

THE Summer Session of this Institution will commence on the first of May. Applications for admission, either by letter or otherwise, will be attended to with promptness, and any information as to terms, &c. &c. which parents and guardians may desire, will be cheerfully given. Letters on the business of the institution will be likely to receive earlier attention by being addressed to "Messrs. Spencer and McKenney, Mount Alban, near Georgetown, D.C."
REV. JOSEPH SPENCER, D.D.
REV. JAMES A. MC KENNEY.
March 27—6t

POETRY.

GOOD FRIDAY.

Behold I lay in Sion a chief corner-stone, elect, precious: and he that believeth on Him shall not be confounded,—1 *Pet. ii.* 6.

O Lamp of life! that on the bloody cross
Dost hang, the Beacon of our wandering race,
To guide us homeward to our resting-place,
And save our best wealth from eternal loss;
So purge my inward sight from earthly dross,
That fix'd upon Thy cross, or near or far,
In all the storms this weary bark that toss,
(What'er be lost in the tempestuous war)
Thee I retain, my compass and my star!
That, when arriv'd upon the wish'd for strand
I pass of death the irrevocable bar,
And at the gate of Heaven trembling stand,
The everlasting doors may open wide,
And give Thee to my sight, God glorified!

Church Poetry for the Year.

EASTER EVE.

For Christ also hath once suffered for sins, the just for the unjust.—1 *Pet. iii.* 18.

Dear Lord! that closed in this narrow room,
Now restest from Thy last and sharpest pain:
For me Thou hast descended to the tomb—
For me Thou hast consented to be slain:
What heart-drawn tears can wash away the stain
Of those black sins that nail'd Thee to the wood?
What showers of sorrow, which my grief may rain
Can compensate one drop of Thy dear Blood?
O! let me hasten where Thy Cross hath stood,
And casting in its place my heart and mind,
Pay one poor sacrifice for all the good
Which Thou hast purchas'd for redeem'd mankind:
And taking all, dear Lord, that I can give,
So let me die, that with Thee I may live.

[*Ibid.*

COMMUNICATIONS.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXIII.

"Deservedly," says Bishop Horne, of the Feast of Easter, "hath this ever been esteemed the queen of festivals, worthy to give laws to the rest, to appear at the head of the holy band, crowned with everlasting joy, and hailed by incessant hallelujahs." His language is justified by the pre-eminent importance of the event commemorated at Easter, which St. Paul declares to be so great that without that single event, the Gospel is void—the preaching of its ministers, and the faith of its professors, are vain. The passage contains also a beautiful allusion to that Catholic system of evangelical commemorations and services, according to which "the moveable feasts and holy days," embracing all the momentous events and subjects presented to our especial regard on the Sundays and Seasons of that portion of the ecclesiastical year which follows the Epiphany-season, "depend on Easter-Day;" that is, occur at stated periods before or after that Great Festival; *it* following, in the time of its occurrence, the divinely appointed rule in the Church of old for the Feast of the Passover, of which the Christian Church has ever regarded it as the legitimate substitute. Easter-Day has its dignity and sanctity increased by appointing, instead of the ordinary "*Exultemus*" in the temple-service, anthems celebrating the exceeding great and precious truth, *The Lord is risen indeed;* and by its being one of the six Holy Days for which Proper Psalms are appointed; one of the four whose celebration is prolonged for the space of a week, by an appropriate daily addition to the Trisagion in the Communion Service; and one of the two, for the two days immediately succeeding which, their celebration is continued by full holy day services. With reference to this *three-day*-celebration, the further reflections to be offered in this Tract will be divided into three parts.

Easter-Day.

It may, by God's blessing, tend to the profitable keeping of this Feast, to consider, first, the proofs which support the fact of Christ's resurrection.

There is ample proof, from a variety of sources, that the account of this event given by the evangelists, was given when and where it professes to have been; and that the same account was then and there given by all the apostles.

At Jerusalem, therefore, where it was publicly known that Jesus Christ had been crucified, twelve men unite in declaring that He had risen from the dead, and for forty days had gone in and out among them, and conversed and eaten with them. Another person, who afterwards became a convert to the religion which based its claims mainly on this fact, publicly appeals to more than two hundred and fifty living witnesses of Christ's resurrection.(*a*) This is declared in the very ears of the Governor who had condemned Him; of the soldiers who had executed Him; of a distinguished citizen who, they affirmed, had begged the body, and had it interred in his own tomb; and of the watch whom they represented to have been placed, by public authority, in charge of the tomb, for the express purpose of preventing the stealing of His body by His disciples, that they might say that He had risen. They asserted too that this guard had witnessed an earthquake, and seen an angel roll back the stone from the mouth of the sepulchre; in consequence of which they were panic-struck, and became as dead men. They declared that upon an acconnt of the matter being given by the watch, they were bribed by the chief priests to say, that while they slept the disciples stole the body; and that, in order to secure them from the severe punishment consequent on such dereliction of duty, the priests undertook to conciliate the Governor. From the tomb thus thrown open, they declared that their Lord had risen.

A record of these circumstances has been handed down to our day, and not a vestige of contemporary contradiction is to be found.

Let us suppose that now, and in the place of our residence, such a story is publicly and confidently asserted; that twelve men unite to declare that a man, publicly executed by the civil authority, was buried, by permission of that authority, in the tomb of some well known person of distinction, which was securely closed and fastened, and his remains guarded there by a band of soldiers; and that the soldiers had witnessed supernatural interpositions resulting in the resurrection of the deceased; but had been bribed to give a false account of the affair, and accuse themselves of official remissness for which, save by collusion with the authorities, they must be severely punished. Let us suppose a public declaration of these things made and recorded, and though the whole is a fabrication, suffered to go abroad to the world, and be handed down to posterity, without denial. The supposition is too palpably absurd to be cherished for a moment. The absence of counter evidence is positive proof that the resurrection of Christ did occur.

This fact was made, by the first preachers of Christianity, the fuudamental article of their religion. They represented the whole system as resting upon it. They declared that but for it, all their "preaching," and the "faith" of their disciples, were "vain."(*b*) They derived from it all their comfort and support. Comfort and support unspeakable must indeed have necessarily flowed from the belief that their Master had risen; and under the circumstances of the case, it is impossible to conceive that their *belief* had any other foundation than *certainty*. Imposition could never have drawn them into the belief of the circumstances which they related, except the enemies of their religion had entered into a conspiracy in its favor. Nor is it possible to suppose that twelve men could have been deluded into the belief that they were holding constant intercourse, for forty days, with one whom they had known intimately for three years. Their declaring that Christ had risen, if it was not true, could have been the result only of wilful and hardened deception on their part. Is it then possible that knowing themselves to be deceivers and impostors, they could have borne up under the severe persecutions, and cheerfully and triumphantly sustained the agonizing deaths, to which their religion exposed them? Certainty that their Lord had risen would indeed have sustained, encouraged, and animated them; and the supposition of the fact fully justifies the conclusion that supernatural strength and fortitude would have been vouchsafed them. But every dictate of common sense forbids the opinion, that if the apostles were the deceivers they must have been, if Jesus had not risen, they would have persevered against the extreme difficulties and dangers which beset them on every side.

Let then the Christian's faith in the cardinal fact commemorated by the Church on this her chief festival, be firm and unshaken; and as firm and unshaken, therefore, his faith in those great points of which *it* is decisive evidence—the truth of Christ's religion, and His own divinity.

The connexion between the resurrection of Christ and the truth of Christianity is too immediate and obvious to need elucidation. That the issues of life and death are with God alone, none who acknowledge His existence will deny. Therefore, in the resurrection from the dead of the Founder of Christianity, we have evidence of God's approval of His course, which cannot be gainsaid or resisted. Otherwise, He never would have been permitted to leave the tomb, for the more effectual establishment of His religion. And as that religion was characterized by a perpetual appeal to heaven in favor of its having originated in God's own appointment and command, of its containing the revelation of His will and wisdom, and of its being sustained by His power, it must have been, if false, a peculiarly base and blasphemous imposture. Proportionably blasphemous, therefore, is the supposition, that if an imposture, its founder should have been allowed so conclusive an argument in its behalf as his own resurrection from the dead. This argument may be fearlessly left with every intelligent and honest man who believes in the existence of God.

But further. He whose resurrection is so thoroughly established a fact, and therefore such clear and unquestionable evidence that His cause was God's cause, had expressed Himself in these remarkable words—"I and My Father are One;"(*c*) "Believe the works, that ye may know and believe that the Father is in Me, and I in Him;(*d*) "He that seeth Me seeth Him that sent Me;"(*e*) "He that hath seen Me hath seen the Father;"(*f*) "I am in the Father and the Father in Me."(*g*) He advanced claims to the peculiar divine prerogative of restoring, that is, of giving, life—"Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I WILL RAISE HIM UP at the last day."(*h*) He made a similar assertion touching His own body, which was to die like other human bodies—"Destroy this temple," ("He spake of His body,") "and in three days I WILL RAISE IT UP;"(*i*) "I lay down My life, that I MIGHT TAKE IT AGAIN. I HAVE POWER TO TAKE IT AGAIN."(*j*)

Now in what light would common sense, reason, and religion, compel us to regard such expressions, if uttered by a mere man, or by a creatnre of a more exalted order? Let every one ask himself what he would say of a minister of religion whom he should hear using such words. The appeal answers itself; and it surely displays in a mournful light their guilty inconsistency, who profess reverence for Jesus Christ, and belief in the New Testament as giving a true account of Him, and who therefore dare not deny that such was His language; and yet, by disbelieving His divinity, fasten upon His moral character a degree of infamy, of which the hardihood is equalled only by the blasphemy: nay more, charge God the Father with sanctioning and aiding this wicked imposture.

The truly intelligent Christian, when he celebrates this joyful festival, directs his reasonable mind, his devoted heart, and his grateful soul, to the contemplation, as furnishing a theme for incessant hallelujahs, of his risen Saviour as his risen GOD.

Monday in Easter Week.

The resurrection of Christ may be considered in its connexion with His office as our Redeemer.

Had He not risen, after so clearly declaring that He would rise, His professions of being the Messiah would, of course, have been worthless, His religion an imposture, and the "preaching" of His ministers, and the "faith" of His followers, "vain."(*k*)

But His having risen proves that that preaching is indeed the announcement of the will, the law, and the truth of God; and that that faith embodies the system of religion which God requires. Consequently we have God's assurance that Christ's declaration that the death whence His resurrection was to deliver Him, was to be an atonement for our sins, was true; and HIS testimony that that atonement was accepted by HIM. The pledge of the acceptance was the release from death of the Man who had made the atonement.

By the present solemnities of the Church, therefore, she would cherish the devout Christian's lively faith in Him "who," as He "was delivered for our offences, was raised again for our justification."(*l*) He comes to certify us of the acceptance of His atonement, and thus to bring the comforting and supporting assurance of that justification with God which His atonement alone could produce. He comes too to re-assume that complete human nature, consisting of the union of soul and body, wherein He had fulfiilled the Priest's *atoning* office, that in the same nature He may pass into the heavens, there to discharge the Priest's *interceding* office, by appearing in the true holy of holies, in His sacrificed body, and there pleading the merits of that blood which He shed for the remission of sins.

How glorious and precious, then, the Church's Easter celebrations! They show us the Blessed Jesus coming from His "love's redeeming work," to bring the glad tidings that it has been successful; that the Almighty Father owns His atonement as sufficient, and accepts His perfect obedience as the price, in man's behalf, of His grace and mercy. Thus He comes "to proclaim liberty to the captives, and the opening of the prison to them that are bound" with the chains of sin, death, and hell; "to proclaim the acceptable year of the Lord; to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."(*m*)

The sufficiency of Christ's atonement for that justification with God of which His resurrection is the earnest and pledge, ministers to His faithful people all the rich consolation flowing from the assurrnce that He "is become the First-Fruits of them that slept;" that "since by man came death, by Man came also the resurrection of the dead;" and that "as in Adam all die, even so in Christ shall all be made alive."(*n*)

Yes: the dominion of death is but temporary, and his sting has been plucked from him. The victory of the grave has been destroyed by the mighty power of the Son of God. When His faithful disciple is descending to the tomb, he knows that there is there to be deposited only for a while, as seed in the ground, that "body" which, "sown in corruption," to pass through the humbling process that is to mingle it with its parent earth, will be "raised in incorruption," never again to experience decay; "sown in dishonor," unfit to retain its place on earth, will be "raised in glory," meet for admittance into heaven; "sown in weakness," exposed to the painful and debilitating influences of disease and age, will be "raised in power," to enjoy the vigor of eternal youth and health; "sown a natural body," with an organization requiring for its preservation and proper working the supply of innumerable physical necessities, and the constant guarding against accidents and obstructions, which yet are doomed to prove their insufficiency by the ultimate total dissolution of the whole system—will be "raised a spiritual body,"(*o*) infinitely removed from these necessities and exposures, changed to a fitness for that state which "flesh and blood cannot inherit,"(*p*) and forever secure from dissolution.

Let then the faithful and devout children of the Church join their spiritual mother in welcoming from the domain of the king of terrors the Mighty Conqueror who brings these glad tidings of a rest in hope, and a resurrection to glory. Press they gratefully to their hearts the rich consolation hence flowing, when they commit to earth the remains of pious relatives and friends. They are only to sleep there for a while, and then awake after the likeness of the Son of God. And when they anticipate the momentous period of their own spirit's flight from its earthly tabernacle, let them cling with their whole souls, by faith, with thanksgiving, as the precious gift of their Redeemer, to the hope, full of immortality, that that deserted body, long as it may be given to corruption, is to be restored, and raised, and changed, and "fashioned like unto" the "glorious body" of their risen and ascended Lord;(*q*) and thus made again the habitation of their soul, when called to re-enter it from "the place of departed spirits;" that the *whole man*, soul and body, may be thither taken, whither his Saviour Christ has gone before.

Tuesday in Easter Week.

In meditating on the joyful resurrection of the righteous, we must not forget also to bear in mind the lamentable contrast of *their* case who love not our Lord Jesus Christ. They too are to rise from their sleep in death; but it will be to the resurrection of damnation—to stand before that judgment-seat whence is to proceed the awful sentence, *Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.*

The present time is the period of probation, in which men are to choose between the resurrection of life, and the resurrection of damnation. The former is the purchase and gift of Christ, promised by Him to be conferred on His faithful people—on those who are truly *in Him*. St. Paul establishes the criterion by which to judge who are so, in his declaration, "If any man be in Christ, he is a *new creature*."(*r*) Such only has a title given him to the resurrection of life. They only whose renewed souls are by faith united to the Saviour, shall have their bodies renewed, after death, to share in the glories to which His is raised.

This point opens to us the exceedingly interesting and important improvement of the Easter commemoration, faithfully commended by the Church to the Christian's serious regard, in the selected Scriptures and the collects for the season—considering the resurrection of Christ as an emblem of that death unto sin, and rising again unto newness of life, which are required of all His followers.

In the sixth chapter of his Epistle to the Romans, and the second of that to the Colossians, St. Paul speaks of baptism as a burial with Christ, in order to a resurrection with Him. In unison with this idea is the obvious sense of the Scriptures generally which treat of, or refer to, baptism—that it effects the removal of the subject from the state of nature to the state of grace—from a state in which there is no title to divine mercy, to a covenant-relation to God, in which a title is mercifully given by Him through Christ, and which is the divinely appoinied channel for conveying to men all the spiritual and eternal blessings of the Gospel. This so great change is fitly termed in Scripture, and by the Church, as it has ever been by pure evangelical tradition, received from the apostles,(*s*) a *birth of the Spirit*, a *new birth*, or *regeneration*. And in reference to this fact of baptism being the removal from one to a totally different state, a departure from that state in which we are placed by nature, and an entrance on that into which grace receives us, that holy sacrament has also applied to it the figurative view of a death or burial, and a resurrection.

It should never be forgotten, however, that according to the Scripture sense of this spiritual birth, and this spiritual death and resurrection, they are a translation, not into a state of secured holiness and salvation, but into a state in which holiness and salvation, utterly lost by the fall, and unattainable by mere human effort, are restored *on the conditions of the evangelical covenant*, and in which grace is conferred to render those conditions practicable. Indifference or inattention to these conditions—and much more actual opposition to them—is a breaking of the covenant of our God; in which case our baptism will not only profit us nothing, but increase our guilt, and render more heavy our condemnation. Our guilt bears thus an aggravated similitude to that of him who turns to his Maker's dishonor, and his own disgrace and ruin, the advantages and blessings of which his natural birth may have constituted him an heir.

To the new birth then which translates us into a state of covenant with God, and makes us us partakers of that spiritual life, health, and energy, which the Holy Ghost supplies to the Church, Christ's body, whereinto we are thus grafted,—we must add the renewal of heart, and consequent piety of conduct and character, which are requisite to the health and perpetuity of the life conferred in baptism. According to that Gospel teaching which the Church, like the Bible, incorporates into its devotional, as well as every other form of composition, it is necessary that we "*being*," i. e. *who are*, "regenerate," and made "God's children by adoption and grace," should "daily be renewed by" His "Holy Spirit."(*t*) Or as St Paul says, in reference to the other figurative view of baptism, as "we are buried with Christ by baptism unto death, so, like as Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life."(*u*)

This is the only test of Christian consistency; the only proof that we or others can have that we are faithful in the covenant of our God; and the only evidence that the life entered at our regeneration is not a mere sickly and torpid existence which cannot survive the life of the flesh, but will with *its* extinction, be lost in death eternal.

The necessity of this change is lamentably apparent, when we consider that grievous depravity and corruption of the natural man whereby his "carnal mind is enmity against God," being under that influence of corrupt appetites, passions, and affections, which hinders its being "subject to the law of God; so" that "they that are in the flesh," that is, are swayed by those appetites, passions, and affections, and not "led by the Spirit of God, cannot please God."(*v*) They must "put off" this "old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of" their "mind; and put on the new man, which, after God, is created in righteousness and true holiness."(*w*) Without this our baptismal regeneration, or birth into a state of covenant with God, will profit us nothing, but must increase our condemnation. Without this all hope of our being benefited by the mediation of Christ, is groundless and presumptuous, and we must perish in our sins. It is then a matter of as much moment as eternity can impart, to know whether we are subjects of this newness of heart and life. Of course the Scriptures only can furnish the criterion. No inward assurances or experiences, except in conformity with this outward test, are worth a moment's regard. And perhaps no passage of Scripture contains this test in a form at once so suscinct and so comprehensive, as that which says,—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."(*x*)

When heaven and heavenly things are the objects of our supreme affection and care, and in the true faith, humility, and charity, of the Gospel, we seek them in the way that Christ has appointed; when we gladly sacrifice to this duty all vanity and pride, and all inordinate desire, and undue affection and efforts, for the honors, possessions, and pleasures, of this world, and selfish regard for the opinions of men; and when this wholesome requirement thoroughly controls us and appears in the faithful discharge of all our duties to God, our fellow man, and our own souls;—then, and then only, can we have reasonable hope of having experienced that change of heart which will warrant the humble trust that we shall be the happy subjects of the reward prepared for those who die from sin, and rise again unto righteousness. That this blessed state may be his, let the christian not cease his humble, faithful use of the appointed means of that grace whereby alone it can be. As a grateful part of this duty, let him devoutly participate in the Church's Easter celebrations. In prayer, and praise, and eucharist, in the hearing and reading of the Word, at the family altar, and in the sacred retirement of the closet, let him "keep the feast," and seek that blessing whereby it will yield the fruits of righteousness, and strengthen and rejoice the heart by the bright and holy hopes which it would draw from the contemplation of the incorruption, glory, power, and spirituality of the resurrection of life.

B. T. O.

a "The greater part of above five hundred brethren, of whom" St. Paul declares, 1 Corinthians xv. 6, Christ "was seen at once" after His resurrection.
b 1 Corinthians xv. 14.
c St. John x. 30.
d St. John x. 38.
e St. John xii. 45.
f St. John xiv. 9.
g St. John xiv. 11.
h St. John vi. 54.
i St. John ii. 19, 21.
j St. John x. 17, 18.
k 1 Corinthians xv. 14.
l Romans iv. 25.
m Isaiah lxi. 1, 2, 3.
n 1 Corinthians xv. 20, 21, 22.
o 1 Corinthians xv. 42, 43, 44.
p 1 Corinthians xv. 50.
q Philippians iii. 21.
r 2 Corinthians v. 17.
s See 1 Corinthians xi. 2, where the word translated "ordinances" means *traditions*; and 2 Thessalonians ii. 15; iii. 6.
t Collect, Christmas Day.
u Romans vi. 4.
v Romans viii. 7, 8, 14.
w Ephesians iv. 22, 23, 24.
x Colossians iii. 1, 2.

FOREIGN ITEMS.

PRIVATE JUDGMENT APART FROM THE CHURCH.—In a note to Dr. Hook's Lecture, the following passage is quoted from Mr. G. S. Faber:—

"Two persons, we will say, each with perfect, though mistaken sincerity, supplicate the throne of grace, that the true interpretation of those texts, which speak of election and predestination, may, by the Holy Spirit, be conveyed to their divinely illuminated intellect.

"The prayer is by each party duly put up; and the incongruous result is, that the one person becomes a decided Calvinist, and the other person rises up from his devotions a steadfast Arminian. Now, clearly, the interpretations which they henceforth confidently recommend as answers, severally vouchsafed to their prayers for intellectual illumination, cannot *both* be correct.

"How, then, if we admit the fitness of the practice, are we to determine between the two opposing expositions? Which interpretation are we bound in conscience to receive as the unerring communication of the infallible Spirit of unmixed truth?

"Without the very extremity of arrogant assumption, neither individual, I apprehend, can presume to say that his interpretation is the genuine dictate of the Spirit, and that the interpretation of his opponent is advanced purely under the influence of strong delusion. I put not any mere imaginary case; the unseemly incongruity here pointed out has actually occurred, as the result of the unauthorized prayers of two very good, though very mistaken, men.

"Mr. Whitfield says, 'I never read any thing that Calvin wrote—my doctrines I had from Christ and his Apostles—I was taught them of God.' And he further somewhat more distinctly states, in regard to the particular doctrine specially alluded to—'Election is a doctrine which I thought, and do now believe, was taught me of God.'

"Yet Mr. Wesley broadly declares, that he has an immediate call from God, to preach and publish to the world that Mr. Whitfield's doctrine is highly injurious to Christ.

"From the very purport of these jarring allegations, I venture to conclude, that Mr. Whitfield and Mr. Wesley had alike prayed to God for a right understanding of the texts which are litigated between Calvinists and Arminians; for neither of them could have well imagiued 'that he was taught of God,' or 'that he had an immediate call from God,' without the antecedent preparation of much thought on the subject, mingled with prayer. Yet, what is the result of such utterly unscriptural applications to the Deity? Combining the two together, we portentously learn, from the conjoined declarations of Mr. Whitfield and Mr. Wesley, that 'the former was taught of God the doctrine of election, as expounded by Augustine and Calvin;' while 'the latter had an immediate call from God to publish to the whole world that this identical doctrine of election thus expounded is totally false, and highly injurious to Christ.' The truth of the matter was, that each, by his own private reasoning and judging upon Scripture, had firmly persuaded himself that his own view of election was undoubtedly correct; and an erroneous estimate of the nature and office of prayer, associated with a strong imagination, readily effected the remainder.

"But the mischief of such presumptuous petitions will appear even in a yet more striking point of view, when it is stated that they have actually been preferred both by an infidel and (in the language of the early Church) by a God-denying apostate, and that the wretched result was a full confidence on the part of each that his own system had received the special sanction of Heaven.

"When Lord Herbert of Cherbury had finished his favorite infidel work, he prayed that he might be instructed by some sign from Heaven, whether it were for the honor of God to suppress it or publish it. The answer to his prayer, he tells us, was a divine sign, which authorized him to print and circulate the work.

"The prayers of Socinus were, to himself at least, of an equally satisfactory description: he claimed to have received God's instruction and assistance in the interpretations which he has put upon the various passages of Scripture litigated between his own followers and the Catholic Church."

THE CENTRAL SUN.—Since our paragraph last week on the subject of the supposed Central Sun, we have made some inquiry; and found that Professor Madler, of Dorpat, has published a pamphlet, in which he announces his belief that the centre of the great nebula in which our system lies, or of the congeries of stars which form the Milky Way, is in the Pleiades; and that the star Alcyone is more likely than any other to merit the title of the Central Sun. This question is not like that of an asserted planet—one which can soon be settled in the affirmative. If within the next half century opinion on the subject should have arrived at something like either positive reception or positive rejection, it is perhaps as much as can now be expected. Meanwhile, the pamphlet is before us ('Die Central Sonne,' Leipzig, 1847); and its leading points are, shortly, as follows:—

The observations of the astronomers have made it highly probable, and Professor Madler considers it as an established fact, that Newton's law of gravitation reigns througnout the sidereal space and governs the movements of all stars;—which he thinks chiefly proved by the nature of the orbits of binary systems.

Setting out from this fundamental principle, he shows that, whatever may be the form of a system of fixed stars, the proper movements of the individual bodies must be accelerated as the distance from the central point increases, and that at all the times of revolution of these different bodies around their common centre are nearly equal, as long as the mass in the centre of attraction has not too considerable a predominance over all the other masses.

By a very extensive and laborious set of observations and comparisons, the Professor found that the group of the Pleiades forms the only point in the heavens to which the preceding conclusion is applicable; that really the velocity of the true proper movements of the fixed stars increases insensibly from this group in all directions; and that, moreover, most of them are moving in the same sense.

He therefore assigns the Pleiades as the central group of that stellar system which is terminated by the Milky Way (to which our own and all the isolated suns belong)—and the star Alcyone, as that body which, most probably, is the proper central sun of this system.

From the proper movement and parallax of 61 Cygai (taking the latter = 0 3483,) he attempts to deduce the distance of Alcyone from our sun, and obtains the following approximate results:—

The parallax of Alcyone = 0 006097, or the distance from the sun 34,000,000 of radii of the earth's orbit.

The sun accomplishes one entire revolution around this star in 18,200,000 years, and moves in its orbit at the rate of 36.8 English miles per second.

The sum of all the masses contained within a globe described around Alcyone with the radius vector of the solar system amounts to 117,400,000 times the mass of the sun.

The ascending node of the sun's orbit is situated in long. 236 deg. 58 min. of the ecliptic of 1840; and the sun will pass through this point about the year 154,500 of our chronology.

The inclination of the sun's orbit to the ecliptic of 1840 is 84 deg. 0 min.

Regarding the constitution of this immense system, Professor Madler has come to the following conclusions:—

The centre is marked by a group consisting of a great number of stars and considerable individual masses. Around this stretches a narrow zone, comparatively devoid of stars. Then follows a broad rich ring-shaped layer, then another intermediate zone comparatively poor,—and so on, a succession of a still unknown number of rings, the two utmost of which form the Milky Way. These rings are connected in several places with each other by intermediate parts like bridges; and the rings themselves are not everywhere of the same density, but show now and then something approaching to the formation of groups. In general, however, they consist only of isolated single or double stars.

In the course of his investigations, the learned Professor points out the importance of studying more closely the proper movements of the fixed stars; and recommends chiefly those in the neighborhood of the Pleiades to the attention of astronomers.—*Athenæum.*

"INFIDEL FRANCE."—Extract of a letter, dated Paris, Dec. 17:—"Gentlemen, I am accused of being a religious man. I cannot deny that I consider it my duty to obey the ordinances of the Church to the utmost of my power. But, gentlemen, does that disqualify me from the privilege of serving you? Am I necessarily a bad municipal councillor because I am a good Catholic? I hope, gentlemen, you will not reject me because I have what some of you think the weakness to be religious, and to fear God. Have I not the same reason to be devout as others have to scoff at religion? Have I not the same right to attend Church on Sundays and holidays as others have to refrain from so doing? Gentlemen, as impartial men, yom cannot say 'no' to these questions. And if, gentlemen, you reject me because I love and revereuce our holy Church, you will proclaim that in this land of liberty, we have not the liberty to worship God, though we have the liberty to scoff His Holy Name!"

These remarkable sentences are literally translated from the report of a speech delivered a few days ago by a candidate for the office of municipal councillor in one of the districts of Paris. Reasonable as was every sentence, just as was his argument, derisive laughter accompanied his words, and a chorus of jeers greeted his ears when he sat down. And when came the voting this candidate was rejected by a large majority of his fellow-citizens, as unworthy of their confidence in the municipal counsel. He was held unworthy, not because he is of tainted character, for his whole career has been spotless; not because he is poor, for he is a man of large substance; not because he wants talent, for no one was more qualified than he for the office he sought; not because he is not liked by his neighbors, for no one is more universally respected; but simply and exclusively because he follows the dictates of his conscience by showing that he fears God and endeavors to obey his commandments!

VALUABLE LEGACIES.—Mr. David Bevan, banker, of Lombard-street, and of Belmont, East Barnet, at which place he died on the 24th December, has left funded and personal property to the amount of 250,000*l*. He has bequeathed to his son, Richard Lee Bevan, 40,000*l*; to his son, the Rev. David Barclay Bevan. M. A., Rector of Burton Latimer, Northamptonshire, the sum of 50,000*l*., but from which is to be deducted the purchase money of livings, farms, &c., amounting to upwards of 16,000.; to his daughters, Mrs. Mortimer, wife of the Rev. Thomas Mortimer, B. D., Minister of Gray's Inn-lane Chapel; Mrs. Morier, wife of Captain W. Morier, R. N., and Mrs. Stephenson, 20,000*l*. each, and to Mrs. Bosanquet 100,000*l*. in addition to her fortune. The bequests to be for their separate use and to their children, but no grandson is to appropriate his expectancy in the purchase of a commission or his promotion to the army. The residue of his personality, as well as all freehold, copyhold, and customary estates, he leaves to his son, Robert Cooper Lee Bevan, whom he has appointed his sole executor.

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